The Congregational Quarterly

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The Congregational Quarterly

EDITORIAL.

SINCE our last issue Great Britain has passed with no small credit through a critical and trying experience. Pessimists who have long bewailed our decadence, and alarmists who have seen Bolsheviks in every study circle and Soviet gold in every Friendly Society, have received salutary disillusionment from the sturdy commonsense of the British people. It is safe to say that no other nation in the world would have passed through an ordeal like the general strike with such restraint, patience, and good-humour, and with so little rowdyism and violence. The police and the special constables, the volunteer workers and the strikers, all exhibited remarkable self-control, and there were no signs of panic in high places or in low. Training in Parliamentary government for generations no doubt deserves much of the credit for the spectacle—and the example—Britain presented to an amazed world, but the religious faith of thousands made its contribution too.

* * *

The Labour Party is showing itself slow to learn by experience. It can govern the country only as it wins over a large body of moderate opinion, but that moderate opinion it seems determined to alienate. The weakness in leadership evident at the last election has been revealed even more plainly in recent weeks. Public opinion, while recognising the complexity of the coal problem, was undoubtedly on the side of the miners, many of whom cannot possibly be paid lower wages. In spite of their many woes and laments colliery proprietors and coal factors do not show to the observer any obvious signs of penury, while it is clear that a miner and his family cannot live—or exist—on less than £3 a week. In some mines, too, there has been almost criminal dilatoriness in adopting modern methods. Average opinion, therefore, was not unprepared to support the miner, when the Trade Union Congress drove it over to the side of the Government by calling a general strike, and by the capital blunder of attempting to limit the freedom of the press. There is no doubt that such an egregious policy has put back the cause of Labour for at least a decade, as the wiser heads in the Party see.

The Prime Minister has emerged from the episode with a greatly enhanced reputation. He blundered into the subsidy, and was as slow in getting to work when the Coal Report was issued as he was peremptory in breaking off negotiations at the last moment, but the fine spirit he has invariably shown since he came to high office rose to the emergency. Especially was it seen in the clear and courageous speech in the House of Commons on the day following the strike—the most dangerous day of all—when provocative statements by some employers gave rise to ugly rumours that there was to be a more or less general attempt to force reductions of wages. That speech, backed as it was by the efforts of responsible Labour leaders, did more to restore confidence and bring about a resumption of work than anything else.

The Liberal Party will undoubtedly be further attenuated by a crisis which divided the electorate into two parties, Government and Labour, even though its members, conspicuously Sir John Simon and Sir Herbert Samuel, had much to do with bringing about peace. Since the above words were written there has been made public the correspondence between Lord Oxford and Mr. Lloyd George which has brought to a head the prolonged dissensions in the Party.

* * *

For us, however, one of the most encouraging features of the strike was the part played by the Churches. Everywhere Christian people joined together in intercession, and their prayers did much to keep people calm. The Archbishop of Canterbury's suggestions, voicing, as they did, not merely the views of leaders of the Churches, but also the moderate opinion of the country at a time when it was not easy for such opinion to find expression, had no little to do with securing a settlement. For once in a way the Christian Church was not found wanting in a time of crisis. We trust she will ever be alert to make Christian opinion felt on all questions affecting the life of the community.

* * *

The action taken by the Churches during the strike lends special interest to the article contributed by our American correspondent, Dr. J. Edgar Park, who has recently been a member of a mission of representatives of the American Churches to Mexico—which is in danger of becoming to the United States what Ireland was to this country for so many generations. The article makes it clear that the Churches in the future are not going to be so timid about their witness on public questions, nor so helpless and hesitant in perplexing situations. If only a way of quickly mobilising Christian opinion can be found, the Churches may yet be able to prevent strife and war, international as well as industrial.

* * *

We cordially welcome the frank reply of the Baptist Union to the Lambeth "Appeal to all Christian People." Coming as it did in the

days of the strike, there is danger lest it should not receive the attention it deserves. Fears have been frequently expressed—and even more frequently felt—that in the give and take of long negotiations with representative Bishops the representatives of the Federal Council should allow some of the distinctive Congregational principles to be obscured. Those principles, which no desire for union and closer co-operation can alter, are clearly stated in the Baptist reply, and it is well that they should be, lest confusion and misunderstanding arise. A paragraph like the following sets out principles that are abiding, and from which Congregationalists will never swerve :

> "Our doctrine of the Church determines our conception of the ministry. We hold firmly the priesthood of all believers, and therefore have no separated order of priests. The ministry is for us a gift of the Spirit to the Church, and is an office involving both the inward call of God and the commission of the Church. We can discover no ground for believing that such commission can be given only through an episcopate, and we hold that the individual Church is competent to confer it. For us there is no more exalted office than a ministry charged with preaching the Word of God and with the care of souls. Those called to devote their whole lives to such tasks are held in special honour. Yet any full description of the ministerial functions exercised among us must also take account of other believers who, at the call of the Church, may preside at the observance of the Lord's Supper or fulfil any other duties which the Church assigns to them."

* * *

THE Council of the Congregational Union has yet to find its feet, for not even its most enthusiastic members—if there be such—will claim that it has yet discovered the ideal way of giving adequate attention to the many-sided work entrusted to it by the Assembly. It is quite clear that at the March meeting either an extra day will have to be given to Council sessions, or the Agenda must be altered so that some of the most important Committees on the Council may have a chance to present their reports. During the last few years we have discussed finance *ad nauseam*, while many phases of denominational activity have received scant attention. At Leamington, after the Council had been sitting for nearly seven hours, the Reports of the Temperance, Literature, Work amongst the Young, Women's and Education Committees, of the Laymen's Commission, and of the Federal Council negotiations, had not been touched, and they had to be rushed through in less than an hour. Could it not be arranged for sessions to be held on Tuesday evening and Wednesday morning, with a break on Tuesday afternoon and the sermon or public meeting on Wednesday evening ? Alternatively, let matters of finance, grants, etc., be placed at the end of the Agenda, and matters like young people's work, literature, education, and temperance at the beginning. The finances of the Union are now in a much more satisfactory state, and they are in the hands of a very competent Committee, so that it should no longer be necessary

for the Council to spend so much time on them. At present we are much in the position of the diaconates that spend all their meetings discussing the Church property, the Church finances, and the caretaker's duties, and forget that spiritual kingdom which they exist to establish. The denomination must set an example to its Churches in this regard!

* * *

By the time these words are read Congregationalists throughout the country will have given tangible expression to their affection and esteem for Mr. Charles Stancliff, shortly to retire from the position of Chief Clerk to the Union, which he has occupied for so long. The Memorial Hall will not be the same place without "Charlie"—the fact that everyone knows him by his Christian name is a tribute in itself—and he carries with him into his retirement the good wishes of all who have known him and his service for the denomination. Mr. Stancliff has worked with many Union Secretaries, and we hope that in his leisure he will have time to put on paper for us some of his stories about them and about the stalwarts of Independency he has known. The date of the beginning of Mr. Stancliff's association with the leading ministers of Nonconformity is shrouded in the mists of antiquity. We have given some time to elucidating the mystery. At the present moment the first reference to him we have discovered appears in the will of the Rev. Roger Morrice, a diligent collector of manuscripts which now lie in Dr. Williams's library. The testator asks that the pall-bearers at his funeral should be Dr. Williams, John Howe, and certain other ministers—"and Mr. Stancliff." The date is October, 1701.

* * *

Do these remarks of Dean Inge, taken from *The Platonic Tradition in English Thought*, apply to Nonconformity as well as to Anglicanism? Have there been—or are there—Nonconformist ministers in the front rank of moral and religious teachers?

> "There is one peculiarity of the moral and religious teaching of the last hundred years to which I have already called attention. Its great names are mostly laymen. From Coleridge to von Hügel and Clutton-Brock, the deepest and the most forceful teaching has come from lay writers. I have mentioned Ruskin and Carlyle. Tennyson, Browning, and Matthew Arnold were teachers of the later Victorian age. It has been so at both our old Universities. At Oxford, Thomas Hill Green, Nettleship, and Edward Caird taught religion through philosophy, and exercised far more influence than the ecclesiastics and theologians. Here, at Cambridge, we think of Henry Sidgwick, who realised in his own life what the Greeks would have called the character of a philosopher, and of James Ward. I am not mentioning the

names of any living persons ; but I am afraid it is true that to-day no cleric is much more than the prophet of a côterie."

We think of Dale, Fairbairn, Martineau in the last century, but in the present who is there ?

* * *

Our references last quarter to Arnold Thomas's addresses from the Chair of the Congregational Union, with their emphasis on the simple, fundamental things for which Churches exist—" On being good " ; ' On being religious " ; lends interest to a passage in Dean Inge's latest book in which he says: "The Roman Church is in no danger while the Catholic saint continues to be held in honour. . . . The strength of Roman Catholicism, the salt which prevents its many corruptions from infecting the source of its life, is the Roman Catholic type of piety. . . . And yet histories of the Roman Church might be and have been written, in which the wars and intrigues of Popes, the decrees of Councils, and the persecutions of heretics, occupy all the space, while no attempt is made to trace the continuity of the spiritual tradition in the lives and writings of its saints."

Once more, then, the great need is for saints, and the Churches are failing unless they grow them ; the dying Scott's words to Lockhart, which were no doubt in Arnold Thomas's mind in choosing the subjects for his addresses, lie near the heart of things. It is men and women living in the spirit of Christ, living epistles known and read of all men, that the world needs to-day.

* * *

It is because example counts for so much that we regret that our own Young People's Department has published textbooks for its examinations that fail to inspire young people with that respect for truth and accuracy which we desire to see in them. The subject—" The Reformation "—is an all important one, and it is well that our young folks should learn about it. But nothing is to be gained by concealing, even from young children, the unpleasant features in Luther's character, and they should be told that Luther's attitude to the Peasants' Revolt was far from Christian.

The Senior Book shows traces of carelessness that are specially regrettable in a book intended for young people for examination purposes. Many of them, fortunately, will know that when the writer speaks of " fervent preachers like William Latimer, John Knox and Thomas Hooper " he means Hugh Latimer and John Hooper, but they may not know that Walter Travers and not Humphrey was the Presbyterian leader, or that the account of the state of religion in England at the beginning of Elizabeth's reign is very far from correct. " Practically all the educated clergy " were *not* " keen for a decisive reformation on the lines laid down by Calvin."

We are sorry to have to draw attention to these—some of the mistakes in the copies sent to us for review. We only do so in the hope that greater care will be exercised in the future.

* * *

EVERY post brings us evidence that readers of THE CONGREGATIONAL QUARTERLY have manuscripts that they desire to "get into print," and no doubt many of them contemplate books as well as articles. We think, therefore, that they will welcome the article on "Some Counsels and Confessions of a Publisher's Reader" which we print in the present issue. If they will take Mr. Charles's advice it will save them from joining the class of which Mr. John Freeman speaks in his study of *Herman Melville*—"the obscure, mute, unpublished throng—dejected authors damned unheard."

* * *

DR. HORTON'S article in our last number has aroused widespread interest. A response to it from the pen of Dr. Selbie will be found within.

Among the articles in our next issue will be one by Mr. John Lee, whose writings on Christian economics are everywhere welcome, on "Spiritual Law in the Economic World," while Mr. F. W. Raffety will discuss the contribution "Co-partnership" has to make to the solution of the present industrial discontents.

* * *

ALL those who have experienced the difficulty of running quarterly journals will sympathise with the editor of *The Pilgrim*, who wrote in his last issue:

> "We are bound to ask our readers whether they seriously desire *The Pilgrim* to continue. This will be impossible unless the circulation greatly increases. We therefore ask every reader who values *The Pilgrim* highly to find several other readers. And we ask all readers, both old and new, to become personal subscribers. For what settles the question of life or death is not the number who read but the number who subscribe."

THE CONGREGATIONAL QUARTERLY, we are glad to say, has so far been a paying concern, but there are still hundreds of people even in Congregational Churches who ought to read it and do not. And the stringency of the times does make many unable to subscribe to it, even though they find means of reading it. We trust all such will follow the example of the writer of a letter just to hand, a letter which is typical of many: "I think the QUARTERLY excellent. Unfortunately I have not been able to take a copy myself, but I hope to do something to increase the circulation." Meanwhile deacons of churches where the ministers receive the minimum stipend might see that their names are added to our subscribers' list.

THE IDEA OF GOD.

IN taking a subject of this kind one is mindful of the Eastern story of the ruler who commanded one of his sages to prepare a definition of God, and produce it in three days' time. The sage took his task lightly and departed, but at the expiry of the three days he returned, greatly troubled, to his royal master, and humbly asked for an extension of a week in order to accomplish his task, which he was finding more difficult than he expected. At the end of the week, the sage had found his burden so great that he required a further extension of a month. So he went on, finding the apparently simple task increasing, the more he became involved in it—indeed, the promised definition of the nature and meaning of God was never produced, for to describe Infinity, Eternity was required!

The moral of the story is obvious. One can only indicate a line of approach to an inexhaustible subject. The study of God does not give us the satisfaction of mental completion, but it is gloriously bracing to stand face to face with the mystery of the eternal. If the angel with whom we grapple does not reveal his name, we do not let him go without his blessing us.

The Perception of the Absolute.

It is an interesting question how men came to speak of the Absolute, the One, the Infinite, the Eternal. We can understand them speaking of the Many, for there is plurality of phenomena, but how did they come to conceive the unity of a manifold universe? Yet this, as a philosophic intuition, is older than Socrates or Plato. As a religious instinct it is probably older still. It is hard to explain it as an intellectual abstraction, a hypothetical total, an imaginary group unit of the last degree, inferred from our common experience of finite things falling into groups. The "Absolute" or "Infinite" of faith and philosophy has a positive quality. Hegel recognises that the name "Infinite" is sometimes given to the Indeterminate, but he calls this the "false Infinite" in contrast to the positive Absolute which gathers up all finites into its own organic self, and is concrete because all concrete forms are manifestations of it. The Infinite can be used in two senses—the *endless* in the case of a numerical series, or the *complete*, the perfect, as in the case of a circle. The latter is the philosophic and religious use. The idea is that of the perfect cosmic organism—a positive unity which we believe is realised by a form of sympathy, intuition, cosmic consciousness. Max Müller seems right when he says[1]: "Behind, beyond, beneath and within the finite, the infinite is always present to

[1] *The Origin and Growth of Religion*, p. 38.

our senses. It presses upon us; it grows upon us from every side. The finite by itself without the infinite is simply inconceivable, as inconceivable as the infinite without the finite. As Reason deals with the finite materials supplied by the senses, Faith, or whatever else we like to call it, deals with the infinite which underlies the finite. . . . Exactly where man's eyesight breaks down there presses upon him, whether he likes it or not, the perception of the unlimited or infinite. It may be said that this is not perception in the ordinary sense of the word. No more it is, but still less is it mere reasoning. In perceiving the infinite, we neither measure nor count, nor compare, nor name. We know not what it is, but we know that it is, because we actually feel it, and are brought into contact with it." The Absolute or Infinite is not an intellectual inference but the object of a particular form of cosmic perception, not unknown to ordinary men in ordinary states, but coming into conspicuous expression in the case of men we call "mystics," The mystics, as Dean Inge says, are men "who see with their souls." And what they see is the Infinite or Absolute.

Ineffability.

Their difficulty at once is that of relating what they have seen in finite experiences. The One embracing the Many cannot be treated as One *among* the Many. The Infinite in which the finites are gathered up, cannot be treated as a further member of the series of finites. Thus there is the feature of ineffability in the mystic tradition. Men cannot set the Infinite into the form of a natural object, but nevertheless it makes an impression upon us, colours our feelings, regulates our sentiments and attitudes, and compels some form of recognition, even though this may only be found in the suggestion of symbols. As we dwell upon the impossibility of treating the One embracing the Many as one among the many, we become aware of a curious *fundamental paradox of existence* which grows upon us the more we think of it, and manifests itself in a score of forms. The universe seems to be falling into contradictions wherever we look upon it. It is at the same time One and Many, Infinite and Finites; ever the same, ever changing. The world falls into two master categories, never to be identified, never to be dissociated. As Miss Evelyn Underhill puts it, "Over and over again, as Being and Becoming, as Eternity and Time, as Transcendence and Immanence, Reality and Appearance, the One and the Many—these dominant ideas, demands, imperious instincts of the man's self will reappear—the warp and woof of his completed universe."

"Being" and "Becoming."

Physicists suggest that what seems to us a solid stone is in reality an incessant circulation of energy units. This ceaseless activity regarded as a whole manifests a permanence and fixed nature and static

characteristics. So we conceive that the processes of creation, "human-divine" activity, the manifestation of morality and personality, regarded *simul totum*, have a united aspect, a certain fixity and static character. Permanence will appear in the whole process of ceaseless change; a divine determinism will manifest itself; God *Becoming* will appear as God *Being*. This is the consciousness characteristic of the mystic's experience. It gives the distinctive quality of religion. It is the sense of the Infinite and Eternal. It is the experience of Eternal Life, of the God Who is from everlasting to everlasting, Whose law and love are constant and Whose throne is unshakeable. *The order of Being breaks upon the order of Becoming;* Infinity and Eternity overspread the more normal experiences of Time, Succession, and Finitude; the sense of the One predominates over the sense of the Many. This is the fundamental quality of worship—prayer; fellowship with the Infinite and Eternal; the realisation of God Who is our Eternal Home. It is the psychological basis for the doctrine of the transcendent God. It is an experience which throws its complexion upon the life of *Becoming*, but can never be adequately expressed in the latter's categories—hence arise half the problems and seeming irrationalities of religion. But they are not peculiar to religion, nor do they discredit it. All metaphysical thought returns ultimately to this antinomy of the One and the Many; Being and Becoming; Eternity and Time, Infinity and the Finites, Transcendence and Immanence.

Ourselves and the Absolute.

This double consciousness manifests itself within our personalities. We feel that we are individuals, cut off from the rest of the universe; we are "ourselves"; we have a certain mental privacy, individuality and personality. But that is not our only mood and consciousness, for we know too that we belong to a larger whole, and that we are not cut off from others and from the universe in general. We are integral parts of the universe life. As Walt Whitman whimsically says, "I am not all contained between my hat and my boots." William James points out that from the mystics of every race and clime comes a certain significant witness to an experience of the individual's recognition of the Absolute and of his part in it. We suggest that this is the vital and distinctive feature of religious consciousness. Réville, looking at the wide field of world religions, finds behind all their bewildering diversity a common element—a sense of union between the individual and the universal mind. Religion arises from the sense that we are not complete in ourselves, that we belong to a larger whole, that the universe is organic, that there is "one life, one law, one element, and one far-off divine event", that in this unity and life we "live and move and have our being." When we try to think of some analogy for the scheme of things to which this double consciousness seems to point

we seize upon such conceptions as a tree, which is made up of trunk, branches, twigs, leaves—the tree, which is at the same time one and many; the leaf which is at the same time itself and yet part of the tree. Or we may think of a picture which can be regarded in two ways; we may note the details, the lines, the colours; or we may stand back and get an impression of the whole canvas. The details, lines and colours, all merge into an *ensemble*. Or we may think of the cinematograph. Thousands of separate photographs combine to make the one continuous moving picture. We suggest *that as the tree is to the leaf; as the picture is to the detailed lines and colours; as the continuous living picture is to the single photograph which enters into it; so God is to man.*

The Sense and Reality of the Over-Soul.

We have then come to regard God as That which corresponds to a mode of cosmic consciousness. He is no mere projection of an internal state of mind, as Feuerbach suggested. To the individual He is in part objective, as the whole tree must be to the leaf. This element of objectivity is essential for the quality and power of the idea of God. "Note," says von Hügel,[1] "how in Feuerbach's scheme it is precisely the 'illusion' (that is, of objectivity), the inversion, it alone, which gives religion its entire special power. Precisely the same content which, when in its 'true' place and character, leaves man cold or but superficially moved, becomes when seen in its 'false' place and character, the greatest, often the most terrible, force known to history." On the other hand we cannot limit God to the apparent definiteness and concreteness of material objective finites. He is Spirit, and obviously must be very different from the early crude conceptions of Him formed in the child ages of the world, or in our own simple child thoughts. Anthropomorphism, like apocalyptic, makes an appeal to the minds of men which is missed in more exact philosophical or religious descriptions, but sooner or later we are compelled to recognise the symbolic and inadequate nature of the anthropomorphic conceptions. But although we cannot define God in sharp, clear, finite terms, we are nevertheless dealing with a reality, as definite as a material object. As Lotze points out, what we call "matter" or a body, is only the name given to the vague content of a certain set of experiences. We do not know exactly what it is. We must not limit its nature by a theory that it is some solid self-contained "core" of substance. It may be whirling electrons. It may be the resistance of other monadic centres—other "souls" pressing against our own. We give it the name "body," "matter," but that is only a convenient label to suggest an experience of consciousness. We become aware of other phenomena, which we call mind or soul. This has no bodily form, but we can be as certain of its real existence as if it had. We do not know what is the innermost nature

[1] *Eternal Life*, p. 240.

a "soul." But we know that the "soul" is as much a reality as ıe body. Both body and soul are labels for a group of distinctive xperiences. Exactly in the same way, we become aware of a world-ıul; we have an experience of consciousness of a particular kind nd quality, and feel that here we have touched reality, different from ıat of what we call body but quite as real as that. It is different too rom our experience of *finite* minds and souls. It is the Over-Soul. We ive the object of the experience a name—God. *It is as real as the ther objects of our experience, and as inscrutable in its ultimate nature s they are.* But it has its special qualities.

'he Attributes of God.

"In general," says James, "mystic states set in two directions to vhich I cannot help attributing some metaphysical significance—these re *monism* and *optimism*." That is to say, from this mode of cosmic r mystical consciousness we get a sense of an object possessing the eatures of unity and unification, gathering up within itself (or Himself s we shall presently be constrained to say) all the manifoldness of reation and its processes. This is monism. There is Many in One. Further, this One is good. For the moment we can say nothing of the ıorality of God in the strict sense—the love, the mercy, the pity, the haracter of God—for the reason that these are features of finite actions nd relations, and just now we are confining ourselves to the Infinite. But from the quality of our cosmic consciousness we can attribute to he Infinite the one feature of soundness—goodness in a metaphysical, not strictly a moral sense.

The other thing we may say of God is that He is One. But we are ot shut up to a barren conception of a remote and useless Deity, for ve recollect that He is *not an amorphous One*. He is the One in Whom ve all live and move and have our being. All the features, the life, the raffic, the operations of the universe, of this and of all worlds, are athered up into His life and being. God, so to speak, is the supreme spect of it all, and is known through it all, although He, Himself, is ifferent from any part of it, just as the tree is different from the trunk, he branch, the twig, and the leaf. God is different from all finite eings, and yet without the existence of these finite beings the nfinite can no more exist than a tree when trunk and limbs, bough, wigs, leaves are taken away.

We must call to mind the doctrine of the two-fold aspects of xistence. God as Infinite and Eternal has a quality which we can never ealise except in the impression of *wholeness* known to the mystic. "We murder to dissect." We lose the Infinite when we try to express Him in finite terms. No Zeus ever descended from the skies and emained Zeus. We cannot even think of the Divinity of Christ vithout some notion of *kenosis* or self-emptying. "I and my Father re one," yet "My Father is greater than I." God as Infinite, Eternal,

Transcendent can, in these aspects, only be known by the mystics who "see with their souls."

But God is not only *Being*, but *Becoming*. He is what He is; He is eternally living out what He is. The Unchangeable is ceaseless change. The One is also the Many. He is the white light, so to speak, and also all the spectrum colours which constitute white light. We need to realise both these aspects of God. The idea of Him is incomplete without both. We must realise the One, the Transcendent Fact, the Infinite and Eternal. That is fundamental in our sense of worship. But a mere isolated, static God, would mean nothing, would lie "beyond good or evil," would be a blank, featureless, amorphous One. He would have no real life, personality, or morality. We must see Him as it were, analysed in section and process, as God *Becoming*.

God "Becoming."

Under what forms, in what conditions then, would such a manifested God reveal Himself? "God is Love"—but love cannot conceivably be shown in an amorphous Oneness. For the operation of love there must be at least a second being, an other than self. For the manifestation of God, Who is love, there must be a world of individuals, all of whom in some sense, through their inter-relations, are capable of manifesting love, mercy, helpfulness. Moral manifestation further needs contrasts. God is goodness, but in a world where there exists nothing but goodness, goodness as a manifested thing would paradoxically disappear. There would be nothing against which goodness could measure or express itself. The manifestation of God further requires a world of need. The black facts of life have some explanation and justification inasmuch as they provide conditions wherein the highest spirit in the universe, indwelling in humanity, can show what it is. Through the claims of the weaker and needy, the indwelling Divine love can become manifest. Could we ever realise God, if there was nothing for God to do? "How were pity understood except by pain?" Manifestation also needs a field for growth. There must be an observable process from a less good to a more good. In the earlier stages of the process we should hardly recognise the presence of anything Divine, but in the later stages will appear the truth underlying the words—"Man was created in the image of God." And, finally, the manifestation of what God is needs a moral scheme in which both freedom and limitation play a part. There must be some power to choose, and some opposition to give goodness and character their significance. Virtue only shows what it is through test and struggle.

These reflections suggest to us that the world as we find it—the world of individuals, of endeavours and limitations, of good and evil, of growth and challenge and slow conquest—is none other than the revelation, the manifestation, the race-incarnation of God; the *Becoming* aspect of the Divine Fact of the universe, complementary to

Transcendent *Being*. In the spectacle of evolving life, are we not holding the Eternal Reality manifesting its nature—a cosmic process owing what goodness, character, God, mean? God is eternally what is, but He is continually manifesting His nature, personality, life l will in the multiforms of the universe, in millions of personalities, numberless interrelations and interplay of individual lives, and by a ocess of time, growth, succession of events, by struggles and strivings a world of opposition and limitations.

This view is to be distinguished from that of pantheism of the Hindoo e by a doctrine of *values*. God manifests Himself in life, but not *ally* everywhere. He "sleeps in the stone, dreams in the animal, kes in the man"; and in human life there are worlds of degree ween the lowest and highest members of the race. In Hinduism argument runs "God is all," and therefore anything may serve as God. In Christian immanence—and the doctrine of immanence, as ofessor Pringle-Pattison points out, must form the basis of any nd conception of the universe—the principle of values has been pected. It is in the face of Jesus Christ, the Highest and Holiest, t we see the express image of the Father.

rsonality—Divine and Human.

This, then, is our general point of view and its statement involves in a number of questions, the facing of which may help to explain l elucidate the doctrine. How, for instance, shall we regard the blem of Divine Personality? Personality, as we know it, seems to ly the limitations imposed by relationships. Morality, which is the tral feature of personality, requires, as we have suggested, a social er and an opposition, if it must be morality. At first sight the idea n Absolute with personality and morality seems impossible. How God, the One, the Absolute, the Omnipotent, without a second like o Himself, or any alien or resisting principle, possess either morality personality? On the other hand, if we make God the highest and htiest of the finites He is still finite, and thus falls short of being God. if we can conceive the One and the Many—the One embracing the ny, and the Many contributing their meaning to the One, we may ard the Absolute as *gathering up into unity all the significance of ite personalities*. What happens in men's relations, one with another, ongs also to the All-embracing Fact. "It would be a strange kind All," says Sir Oliver Lodge, "that included mountains and trees, forces of nature and the visible material universe only, and excluded intelligence, the will, the emotions, the individuality or personality, which we ourselves are immediately conscious." We do not however, ard the Personality of God as isolated, but the personalities of the ites under the infinite aspect, *sub specie aeternitatis*. Divine rsonality, like Infinite and Eternal Being, cannot strictly be stated terms of finite personality; we cannot treat the One embracing the

Many as One among the Many. At the same time, personality as it appears in finite relations, morality as it works out between man and man, is a sectional expression of the real but *ineffable* personality and morality of the Absolute. The personality we attribute to God is eternally being revealed in human process, and *cannot be isolated from it*. Behind all the struggles of human personality lies a Supreme Personality, involved in the whole process ; inseparable from it, and yet transcending it, even as the Infinite transcends the finites which give it its content and from which it is eternally inseparable.

One does not think of this Divine Personality as human personalities merged in some way in a supreme crowd-unit or group-soul. A group-soul, as a matter of fact, only means the intensifying of the individual soul, not an obliteration of it. When I fall in love I do not lose my individuality, but find unsuspected possibilities in it. Our idea of Oneness must not imply absorption, or individual annihilation, or merge into an amorphous One. The tree does not become one by the leaf ceasing to be a leaf. The picture does not become one by rubbing out all the detail. Abolish the Many and the One disappears with them. Individuality must therefore be retained and respected in our conception. God is realised through an intensified self-realisation. He is not best expressed through colourless, self-effacing, hollow, mediumistic creatures, but in men of pronounced personality and developed individualism, in independents, in men who dare to think and act from the fulness of a developed nature.

Sin.

What must we say of the problem of human imperfection and sin ? If we realise that there can be no morality, not even the morality of a God, without test, struggle, growth from lower to higher, we may realise the place of even imperfection and sin in the scheme of the universe. It would transgress the principle of values to identify the human sinner with God, but wherever even a sinner makes a struggle against sin, or even realises that his sin is sin—something mean, unlovely and unworthy of his best nature—there is the veritable manifestation of God Himself. There must be test, struggle, temptation, the possibilities of a fall, if goodness and character must have meaning. As Walt Whitman daringly suggests[1], the existence of Satan is involved in the very conception of God.

Apocalyptic Intervention.

This view of God also seems to deliver us from a certain apocalyptic confusion. God as Being, is Infinite, Eternal, Omnipotent, in the sense of His perfection and completion ; God as Becoming is finite, limited, struggling, aspiring, courageous, activist—the God of H. G. Wells. The

[1] "Chanting the Square Deific".

pects are complementary, but their terms are not interchangeable.
e must respect the universal paradox. Unfortunately, this is what
n commonly fail to do. They say that God is omnipotent, omniscient,
limited. He can do what He wants. Therefore if we piously worship
m and honour Him, praise His wisdom and love, He will put the earth
ht in His own time. Missionary labours, the League of Nations,
pec and the like are feeble and futile human attempts contrasted
h the apocalyptic emergence and operations of the omnipotent
ity. But in this world of Becoming, in this activist sphere, in this
ler of processes, is it too much to say that such an alternating
inite-Infinite" God does not exist? The Infinite God exists; God
ing finitely exists; but a finite God who becomes infinite at will,
ho accepts the laws of finite manifestation and escapes from them
en He so desires, Who capriciously turns Himself from tree to leaf,
d from leaf to tree—such a Deity is inconceivable. He would reduce
erything to chaos and confusion. God is in life, not mingling in the
me as an outsider with the privileges of omnipotence, but "playing
game" steadily and consistently in human endeavour and slow,
inful conquest. He wears a human countenance, sees visions and
ams dreams, strains and suffers, sweats and agonises. "Lo, God is
this place and we knew it not!"

e Trinity.

This Being-Becoming, Many-in-One view of God helps us to
preciate the doctrine of the Trinity. The Trinity is a formula of
anism. It acknowledges the One, but it is no amorphous, formless
e. It is One in Many, and Many-in-One. It reminds us that God
aspects. It is a challenge to the exclusive idea of God as a static
ng. It rightly denies polytheism and the tritheism which orthodox
nitarians so often confuse with the doctrine to which they are
pposed to adhere. Its paradox arises from the two-foldness of Being
d Becoming. The first person of the Trinity is God *Being*, the Infinite
Eternal; but Deity is also God *Becoming*; He appears in limited
d finite forms. He is flesh, knows sorrow and pain, and hangs on a
ss in agony of soul and body. And thereby we know that God is
e and pity, sympathy, courage, and self-sacrifice. The only fault
the Trinity, ecclesiastically interpreted, is that it does not cover
e whole universe. It is a doctrine of God; and man and nature fall
tside it. Nevertheless, the associated doctrine of the Incarnation
s a feeling out after a fuller truth.

e Incarnation.

As long as man tried to make humanity and divinity mutually
clusive they fell short of the complete truth of the Incarnation. They
ade Jesus a metaphysical monstrosity, a "sport" a freak, a hybrid.

Seeking to present Him as human and divine, they made Him neither. Seeking to make Him a revelation of God in virtue of miracle, omniscience and omnipotence, they only obscured His value as the moral revelation of God. For it is evident that a Christ who might escape at any moment the limitations of the flesh could never reveal love, mercy, sympathy, courage. *Jesus must be truly human, actually in order to manifest the Divine.* If we touch His humanity we destroy His revelation of the moral values of God only to be manifested in limitation and with opposition. At the same time, the doctrine of values gives our Lord His distinctiveness and supremacy. God does not reveal Himself equally in all that appears in the universe. To gain the necessary approximation to His moral nature we must seek the highest expression of personality in the universe, and thus those who have seen Jesus Christ, full of grace and truth, have seen the Father.

God in Christ.

Have we not known Him and seen His face
God, who is Courage and Pity and Grace ?
How should we know Him save here on this earth
Where the Word becomes flesh, and Immanuel has birth ?
In a world where each soul has the need of another, ;
And Love finds its meaning, for man finds his brother,
And Pain asks for Pity, and Need asks for Grace,
And the love-light of Mercy transfigures man's face ?
Where the service of man calls for Faith's sacrifice ;
Where Ideal demands, and Love pays the price.

Yet in moments of vision, the soul looks upon
The God, who is Many, as God who is One ;
The process of aeons as one perfect Fact,
The ages of action as one ceaseless Act.

Perpetual Struggle—eternally Rest.
And the God behind life we read through its best :
And they who in Christ behold Beauty and Grace
Have verily seen the Invisible Face.

H. Bulcock.

RELIGION IN THE CITY OF CELLS.

RELIGION has never had its rightful place in prison. In the new schemes operating to-day, bringing in many cases the light of a new hope to men who had ceased to believe in their own recovery, the place of the Church is in the background. Christianity in prison is in chains, fettered by the same ties that bind the prisoner. In the small local prisons dotted all over the country the authorities give no distinctive place to religion in their administration. It is just one of a number of departments, and in the everyday life of the prison there is little to suggest that the Church in its operations is different or distinct in any way from the laundry, the workshop, the sweeping of floors, or any other part of the inflexible routine. Like all other departments it is mechanically controlled, and it is in consequence lifeless. It is drooping and dying for want of room in which to expand and live. It is tolerated rather than desired, impeded rather than helped, and it is difficult to resist the thought that the presence of organised Christianity in prison is a concession to public opinion rather than a belief on the part of the authorities in its power to help the prisoner. It has the mark of prison plainly stamped upon it, and to the average man it is a drab, dull, unattractive thing that leaves him untouched, except to wonder why it is there. To the prisoner religion in prison is just part of the business of serving a sentence, one of the many extraordinary things that comprise the prison system. It is not a light in the darkness, but just part of the gloom. He feels that the place of religion in prison is one of compulsion, not of glad free service. In some mysterious way it is mixed up with his punishment and he accepts it in common with the rest of his experience. It enables him to leave his cell for ninety minutes every Sunday and for that he is grateful, but otherwise he is in no way affected. If he gives the matter any thought at all he leaves prison convinced that Christianity has no message big enough to meet his desperate need.

Religion in prison is represented mainly by the Church of England and the Roman Catholic Church. In all local prisons a priest of the Church of England is the official chaplain. He is essentially a prison official and is regarded as such by both prisoners and warders. His activities are strictly regulated and governed by the Standing Orders issued by the Prison Commissioners. He interviews every man who enters and records his religious convictions, standard of education, and any details be can gather concerning the past. This religious classification of the prisoner is apt to be misleading. The established custom that every man who is not a member of a recognised religious body is classified as "Church of England." No man desires to be confined

to his cell for the whole of Sunday; he has to declare some religious conviction to enable him to attend the services, and so thousands who in normal life have no association with any branch of the Church are registered as "Church of England." Following this registration the only point of contact between the chaplain and the prisoner is the attendance at chapel on Sunday and the periodical cell visitation. The chaplain is under an obligation to visit every prisoner in his cell at stated intervals, and is nominally responsible for all educational work, including the supervision of the prisoners' library. In actual practice in many prisons there is no elementary educational work of any kind, and the chaplain's acquaintance with the contents and operation of the prisoners' library is rather remote.

Few people appreciate the nature of the environment and atmosphere in which religion in prison operates. There is no life worthy the name in prison, which is a self-contained city of unspeakable gloom, with an unrelieved tragedy in almost every cell. There are three main agents in the production of the cold steely hardness of the prison atmosphere :—(1) the long, weird silences and lack of association ; (2) the iron compulsion under which men live ; (3) the terrible traditional heresy concerning the future of the prisoner, built up by the accumulated deposits of long years of mistaken policy.

There is no communal life in prison. With the exception of a very few men engaged on special work, speech of any kind is strictly prohibited at all times. Fifty men may be sitting on stools in a workshop sewing together strips of canvas which eventually become mail bags for use in the General Post Office. They work all day and every day in compulsory silence. Any attempted speech is instantly suppressed when noticed. Of course men do speak occasionally, for men will steal speech when starved in mind as they steal meat when starved in body—and they do both in prison. At 5.45, after a day of silent gloom, the prisoner enters his cell, and except on special occasions he hears no voice and sees no human form until his cell is unlocked at seven o'clock the next morning. Despite occasional concerts, lectures and evening classes, the majority of men in local prisons to-day are shut behind their grim forbidding iron door for fifteen hours in every twenty-four. There is no silence in the world like the destructive, devitalising silence of the cell, which is not the silence of reflection but that of an awful emptiness and utter desolation. I have sat in a prison cell feeling as though I was a man in a world that was dead. For hours no sound is heard save the footfall of a passing warder or the shutting of some other unfortunate man's iron door. It is a felt silence from which there is no escape. In better, happier days, in my fondness for roaming in the garden of nature I have often been in silent, lonely places miles from any habitation, but it has been the comfortable loneliness of large spaces and the helpful voluntary silence of a natural peace. The silence of the cells is the compulsory silence of an ugly,

diseased tradition. Its effects are plainly evident in the lives of the inhabitants of the city of cells. Staleness and sagging vitality, an ever-increasing tendency to hysteria, nervous irritability, lack of balance, and, at a later stage, stupor and inertia.

The companion of cell-silence is the cold compulsion under which men live and move and have their being. There is no room for individual expression in the prison system. Every act and movement is mechanically controlled from morning until night. A man's individuality is stripped from him. He no longer counts. He is simply part of a controlled mass.' His thinking is done for him. Everything comes to him automatically from the impersonal giant that orders his life. All sense of initiative gradually disappears. Social instincts and impulses are done to death and cease to function, and the spiritual in the man withers and dies. Fineness of thought and outlook perish. Sensibilities are deadened, and the streams of healthy thought are choked. Fine men—and there *are* fine men in prison—become coarse : coarse men become brutes. This process is going on every day and has done so, practically unchecked, for many years. Is it any wonder that the atmosphere of the average prison is vicious and hopeless ? Perhaps the dominating factor in the situation is the tradition that has been evolved from the cold, soulless manner in which the prisoner has been handled, a tradition that is to-day a vital and inseparable part of the prison atmosphere and which has a relentless grip on the every-day life of the prisoner. The tradition is that a man who has committed a crime ceases to have possibilities except for more crime. This is not a mere negation : it is a positive belief, and with many men the only firm conviction they have in their lives. Moving round the prison watching the pathos and tragedy of life in this habitation of horror I have often wondered what would happen to the world if Christians believed in their Gospel with the same utter abandon and positive conviction that these men believe this terrible heresy. I have spoken to scores of young men who do not believe in the possibility of their own recovery, many of them young men with vast possibilities for useful citizenship. The real tragedy is that there is little in the religion presented to them in prison to convince them that they are wrong. Most prisoners believe that the official representatives of religion in prison have no more actual belief in their recovery than they have themselves. It is in this atmosphere that organised religion has to function. What is its place and worth ? How can it be made to play a creditable part in the great human salvage work in its infancy in the prison system of to-day ?

Christianity in prison is seen at work on Sunday at the services held in the prison chapel in the morning and afternoon. They are attended by all prisoners other than Roman Catholics and Jews. There is a separate service for Roman Catholics. Nonconformist ministers may, upon application to the Governor, visit any prisoner

of their denomination who desires to see them, but except in the few very large prisons they play no other part in the representation of religion in prison. On rare occasions—about four times a year—the local Salvation Army band take over the afternoon service. This is always an occasion for great rejoicing among the men. The ordinary services are conducted by the chaplain—who is very often an overworked Vicar in a busy parish—or his curates. It is very largely the orthodox Church service. It is an " official " service, with all that that awful word means in prison. It is a service in bondage and in chains. The gloom and coldness are as apparent here as in the workshop on the Monday morning. The service lacks life, freshness and spontaneity. It has the prison stamp upon it. Sermons in prisons are featureless. I have seen no more pathetic sight in my lifetime than that of one hundred and thirty men, all badly broken on the wheel of life, listening with wooden faces to a sermon that apparently moved the preacher as little as it moved the men. This congregation has little patience with the ecclesiastical trappings that adorn the service. The men do not understand these things, and are not interested in them. They are in a dead world and need to have presented to them a world of charm, romance, beauty and freedom, and they often go to their uncongenial work with far more animation than to the services, which are as lifeless and unattractive as any other feature of prison life. It is this appalling deadness that makes the prisoner and priso conditions so baffling a problem. For the average man in prison is not so much bad as dead—dead to the vast possibilities of life, dead to the spiritual possibilities in himself. He enters prison a beaten man, beaten often by his own folly or by the unexpected development of an unrecognised weakness. An impassable barrier is at once created between him and life, for prison is really a great big gulf between a man and his kind. Only a man of unusual personality could preserve freshness and purity of vision in these circumstances, and most prisoners are only average men. They are men living in the darkness produced by their own tragic failure, and they need as never before the sunshine of an unfettered vision and a large hope.

Here lies the ungrasped opportunity of the Church. This is the real function of religion in prison. It is of no use preaching the trappings of a specialist creed to men who are dying and need life. They will respond to religion if it is a religion as wide as the world, as high as the heavens, as fathomless as the sea, and free as the wind. Organised Christianity must offer to these men a religion left alone : a religion free and unspoiled by years of church usage : a religion that will fling back the barriers that exclude men from the realms of fantasy, beauty, romance, and love ; a religion that has sufficient room in it for Jesus of Nazareth.

Many of the men have no interest in religion because they have lost interest in themselves. The first purpose of religion in prison

must be to restore that personal interest which we call self-respect. Religion in prison must be definitely freed from all suspicion of officialism. It must have no narrowed outlook, it must not be harnessed to the chariot of a forced opinion : it must represent not the Government but the Christ who gives it life. Its hall-mark must be simplicity and sincerity, free from snobbery and superiority, and breathing the spirit of a disinterested comradeship based on a common need. The essential need of the moment in prison is the presentation of the Christian religion in the acted simplicity that alone reveals its charm and conveys its power, a manly buoyant freshness of appeal free from the interest of individual or organisation, concerned only with the introduction of men confined in small soul-stifling spaces into the large unlimited worlds of true religion.

The immense possibilities of religious services arranged solely with the idea of meeting the fundamental spiritual needs of this strangest of all congregations are plainly seen on the occasions of the visits of the Salvation Army. I am not one of those who plead that the supervision of our prisons should be handed over to General Booth's organisation. I believe there is a better way ; but the quarterly visits of the Salvation Army to local prisons do prove conclusively that a large number of men on the prison benches will give earnest attention to a religious appeal within their power to appreciate, which finds its way of approach along the broad high road of a sympathetic understanding. The change in the atmosphere on these occasions is notable. Many men with long sentences to serve keep careful note of the approximate date of the visits of the "Army." Three or four weeks before the event whispered queries are to be heard floating round the prison, " Are the ' Army ' coming on Sunday " ? There are no wooden faces when these visitors appear. There is a sense of strained expectancy never remotely approached on other Sundays. One hundred and thirty pairs of eyes are fixed unblinkingly on the small door through which the party will presently file into the chapel. The interest is intense and the attention and demeanour all that could be desired. These men have lost so much that they are grateful beyond measure for any effort to lift them for a while out of the drab, dreary depths where the only God they worship is the deity " What might have been." While the music rendered naturally plays an important part it is not the central point of interest. Usually one or two of the visitors relate their religious experiences, and an officer of the " Army " delivers a short address. It is these talks that hold the attention of the men and lift the event far above the level of the ordinary habitual service. The explanation is simple. Here is something that does not belong to prison : something the men can easily understand, which approximates to life as they know it. Here were men who, whatever their limitations in other directions, obviously believed without any qualification that they had the key that would open the door to new life

for the men on the benches. As one man phrased it to me, "It is a different brand of religion." What he really meant was that here was a religious service free from pretence or false assumption: a service that faced frankly the existing facts and in full recognition of them trumpeted forth a message so terribly earnest and transparently sincere, so rollicking in its brightness and yet so real in its challenge, that the very freshness of it, in contrast to the darkening shadows of prison existence, compelled attention. This is the way out of the present deadness in prison religion. A simplicity that plainly shows the right and the wrong; a facing-up to the grim realities of the situation; enthusiasm tempered but not lessened by experience; a faith, big enough to be apparent without explanation, in the possibility of the recovery of men who are willing to play their part worthily; and, shining over all, the bright sunshine of an understanding love. These men have sounded the deeps of human experience and they have an extraordinary capacity to distinguish truth from pretence, and the desire to serve from mere official politeness.

There is no hope for religion in prison unless it be a religion of undying faith and profound conviction. The services must be free from dead formality and the suggestion of compulsion, and disentangled from the death-like grip of the prison routine and organisation. I believe the first practical step in this direction must be the partial decentralisation of the chaplaincy, and the setting up of local councils representative of all the Churches for the presentation of religion in prison. In these days, when so much is heard of the desired unity of aim in the Christian Church, is it too much to expect that the Free Church Councils might be invited to co-operate with the Established Church in each prison area with the sole object of enlisting on behalf of our prison population the immense combined resources of both the Established and Free Church communions? The prisoner is not concerned with labels; his great and overwhelming concern in very many cases is to find a way out of the blind moral alley into which he has wandered. Have the Free Churches no distinctive message for these men? Have they no useful part to play in the effort to make of the prisoner a citizen who shall be an asset to the State? Every prison cell is a challenge to organised Christianity. And what of the Brotherhood Movement, with its wide experience of social effort among masses of men? It should be stated that whenever the Prison Commissioners are approached through the Governor of a local prison they always give sympathetic consideration to an application by an accredited religious body for permission to hold a service in the prison. But these happenings are very rare and only serve to make more evident the imperative need of a vital change in the place and method of religion in prison. It must be freed from the stifling yoke of officialism. Every Christian Church should be invited to co-operate in each area in an endeavour to maintain in the prison a continual freshness

religious appeal sufficiently wide and varied in method to make of ligion the refuge to which men will instinctively turn at all times the bitter dark hours which come to all prisoners.

There is the larger question of giving to religion in prison its ghtful place as a beacon of hope to men in despair and a hopeful peace troubled consciences. Any and every man in prison who exhibits e slightest desire to find a way back to sanity and useful living should id in organised religion a ready and able helper and guide. To-day en are looking elsewhere for help or abandoning hope entirely. The an sketched above would free religion from the shackles and fetters a rigid officialism and place at the disposal of the broken brotherhood the cells the widest and finest resources of Christianity.

But, although much may be done to give religion a front place the life of the prisoner through the medium of the Sunday services, far more effective work can be accomplished by visitation of the isoner in his cell. In the past this cellular visitation has been stricted to the chaplain. The prisoner is aware of this rule. He ows that the chaplain must visit him whether his interest be great or tle, and for the majority of men this knowledge is of itself sufficient make the visitation of little religious value. The spirit of compulsion always there. In very many cases pressure of parish duties renders a physical impossibility for the chaplain to devote the time necessary produce worthy results. This is not a task for an overworked vicar id his curates. In every cell there is an immense problem, often with mplications that are as amazing as they are difficult. It is essential find a way of approach to the responsiveness that is in every man fore the comfort and consolation, the courage and hope, of true ligion can enter. Part of the official purpose of the chaplain's cell sitation is that he may furnish the committee of the Discharged isoners' Aid Society with a report concerning the character, outlook, l possibilities of the prisoner just prior to his discharge. Upon this port the committee base their decision when considering the help at shall be afforded to enable him to resume his place in the world of airs. The official status of the chaplain raises a barrier between him d the prisoner: this, coupled with the inability to devote the time cessary to the adequate understanding of each individual case, nders it impossible—except in rare cases of exceptional interest—for e chaplain to present to the committee a report of any real value. hus many men with no personal resources, capable and worthy of better ings, have had no help afforded them. To meet this very evident ed the Prison Commissioners have experimented boldly during e last three or four years by the appointment of unofficial visitors. his experiment is of immense religious value and interest, and is ndoubtedly the most important change in prison administration during e last twenty-five years. The appointment has its roots deep in the il of a great religious idea. All the tragic blunders of the past have

their basis in the fact that the problem of the prisoner was regarded almost entirely as a physical problem. I have no intention in this article of dealing with the very controversial question of the place and value of the present-day warder in prison administration, except to say that he has been trained to become a specialist in the handling of a physical problem. The high-water mark of efficiency for him is to carry out without slightest deviation the cold, lifeless creed of the Standing Orders. There are many of those best able to judge who believe that the crux of the whole prison problem is in the appointment of the prison warder. The new idea behind the appointment of the unofficial visitor is threefold in nature : (1) That the problem of the prisoner is at its base a social, moral and religious problem ; (2) that having paid the penalty imposed by the law the prisoner has an undisputed right to a real fighting chance to recover ; (3) that the just punishment inflicted by the law upon the prisoner for his anti-social conduct must in the best interest of the State be accompanied by a ministry of healing that shall enable the man to leave prison with at least some of his manhood unimpaired.

These visitors are men and women of strong personal influence with active business and professional interests, usually prominently identified with some branch of the Christian Church. Under sanction from the Home Office, following recommendation by the local prison Governor, they devote part of their leisure to visiting the prisoner in his cell. The method of the scheme, as I have seen it in operation, is that the Governor informs every prisoner upon his reception that, if he so desires, one of these visitors will come to his cell as his friend. The Governor in the prison under my observation is a man of sound judgment who, in addition to the maintenance of an admirable discipline, has a real and live concern in the welfare of the unfortunate men under his charge. In this prison the average daily population is about 120. There are eight unofficial visitors, although their consistency in attendance varies considerably. The Governor, knowing both prisoners and visitors, makes his allocations accordingly. The scheme is in its infancy, and the great danger besetting it is that it may degenerate into a sort of middle-class hobby. Much depends upon the careful selection of men and women for this work. On the other hand there is already a mass of evidence to show that in the wise development of this scheme there are unlimited possibilities for good. It is along this avenue that religion is at long last having a chance to win its way in the lives of men who sadly need its ministrations. It is to these visitors that the prisoner is confiding his failings, hopes, and fears. These visits are made in the evenings when labour has ceased for the day. The average prisoner in his cell is not easy to approach. His constant companion is his sense of failure. If, as often happens, he is a man genuinely repentant for the wrong he has done, he suffers acute mental and nervous distress in prison. He neither needs nor

seeks creature comforts. The one thing for which he hungers is the thing the prison system cannot provide—the human touch. It is this hunger for social intercourse that provides the unofficial visitor with his opportunity. Many men are at first suspicious that this movement is a piece of official strategy to discover further details concerning their past, but gradually the visitor is winning his way into the confidence of the men and in many cases with remarkably good results. He comes to the prisoner as a friend. He has no official status and the men know that the work is often carried out at great personal sacrifice. The visitor seeks to find some point of contact that will enable him to appeal to the best within the man and kindle if possible a fire of new hope. He tries to discover any evident defect of character, and by sane counsel to show the man the only road along which he may safely travel to better, happier conditions. Many men whose attitude to life generally has been that of the rebel, who have ridiculed the alleged power of religion to help the prisoner, have told me with softened voice and in tone of wonder of their altered attitude and their determination to fight a good fight when released. Gradually—almost insensibly—a change is being felt in the atmosphere of the prison. Men find it less easy to act and talk as they did ; there is a steady thoughtfulness apparent in men who previously looked on the prison world with the dull glow of a beaten spirit in their eyes. These visitors are proving beyond all doubt that, presented in the right way, the Christian religion can develop in men previously termed hopeless a tenacity of purpose and gentleness of spirit worthy of the highest commendation.

Many incidents could be recorded of the response made by prisoners to the consistent, kindly interest of the visitors. One visitor is a man prominently identified, though not holding office, with the Salvation Army. Among the men he attended was an Irishman known in the prison as " Old Tom." He was a member of the Roman Catholic church. Clean, active and hard-working in prison, excessive drinking had caused him to lose his employment, and he had for some years been a burglar. The visitor's wife was dangerously ill and not expected to live, and he did not visit the prison for three weeks. Tom had asked me with great concern why the visitor had not been to see him. I explained matters and he expressed his regrets. When the visitor called during a temporary improvement in the condition of his wife, Old Tom, standing in the middle of his spotless cell, with tears of genuine sympathy in his eyes, said, " Shure, sorr, an' I cannot tell ye the sorrow in my heart fer ye an' yer poor wife : it's true ter God that I've prayed fer ye ivery day, sorr, an' surely the good God will hear the prayer of an old burglar as well as the praste of the church, sorr, won't he ? "

Three weeks before the prisoner is discharged he appears before the committee of the Prisoners' Aid Society. The visitor is able to present to the committee a reliable report based upon close observation over a

long period concerning the man's possibilities for future usefulness. The visitor's work does not end here. In many cases he keeps in touch with the man after his release, and, as he proves worthy, finds him friendship among those who will help him on his upward way. In this quiet way the experiment is resulting in the making of moral manhood. Employment is found by the visitor for the man whenever possible. On one day recently, walking round the business part of the provincial town in which I live, I was spoken to in the course of two hours by four men, all of whom had been discharged from the local prison within the previous six months. All four were doing well and presented the appearance of healthy, competent workers. A. was driving a motor 'bus ; B. was a mason at the Corporation works department ; C. was employed at a local works ; and D. was working as a bookbinder. All of them had been under the care of the unofficial visitors, by whom they had been found employment. There was about them all that indefinable something that denotes the man to whom there has been given a vision above the ordinary.

There is ample room and justification in prison for the development of this work. It is personal religion unhampered by irritating restrictions, and its efficacy is being demonstrated daily. This is a work of immense benefit, not alone to the prisoner, but to the world at large. Every man influenced for good in this way is an additional asset to the community. Without such influence he would inevitably be a considerable liability.

Another experiment of great promise—in which, however, organised religion has not been given an opportunity to exert its influence—is the recent introduction of evening classes. In every district an educational adviser, not connected with the prison administration, has been appointed by the Commissioners to co-operate with the Governor of the prison in the establishment of evening educational classes. In the prison to which reference has been made four classes are held weekly, namely, mining, social psychology, industrial history, and literature. The literary class took the form of readings from biographies and book reviews. In view of the admitted moral nature of the problem I have wondered many times why there is no class held for the teaching of Christian ethics, for the most amazing discovery I made among the men was the ignorance and disregard of purely elementary moral truths and standards. The objection apparently is that all religious teaching is controlled by the Chaplain's department. Here again the Council of Churches suggested earlier in this article could do much to make religion a vital and effective force in the life of the prisoner. I met many men who were hungering for a way out of the path that leads to prison, but not daring to seek it. Self-respect has been destroyed ; confidence in the ability to keep to the right way has been broken ; hope has taken wings and fled, and the future is empty and dark. To restore to these men a big, unconquerable faith in the

essential goodness of things, and to lead them into a width of vision where the shadows flee away, is the place and the business of religion in the city of cells.

HARRY J. WOODS.

THE HARMONY OF IMMORTALITY.

WISDOM and understanding, were they ours
In greater measure, would perceive the truth
That from the eternal centre of the world
Irradiates and, with informing power,
Courses through all things living; would discern,
Through Time's irrelevant contingencies,
A full resolving harmony that shapes
All our conditions and affairs to one
Eternal whole. All seeming scattered parts,
In myriad forms and strange activities,
Their manifest distinctions fused and blent
Like syllables and words into a speech
Intelligible, would utter forth
New apprehension of God's inmost thought;
Yea, in the farther reaches of the soul,
Beyond Time's bondage and imprisonment,
Each part, unique in its particular,
Would render and receive that Love of God
Which, sovereign, indestructible, complete,
Shall need no vindication. So the end,
Perceived without death's mute embarrassment,
Would make us here more gladly to endure
The chills and damps that gather round the soul.

They who have stood like lonely sentinels
Upon the topmost crags and pinnacles of time,
Have sighted in the glittering east a land
Where death's dark draperies are seen no more.

A. LANDON.

RICHARD BAXTER'S RULING PASSION.

St. Augustine's great words are well known: "*Deum et animam scire cupio. Nihilne plus? Nihil omnino.* I desire to know God and the soul. Nothing more? Nothing at all." One might prefix the same words quite aptly to the whole of Baxter's life, from the time of his conversion onwards. God and the soul, these were the poles about which his mind was always turning, and away from which it never cared to stray. Nothing else really attracted him. They absorbed his meditation, dictated his texts, ruled his conduct in relation to every person he met, determined the comparative worth of everything. In this respect he was a typical Puritan. Cromwell, the soldier and statesman, illustrates the type as well as Baxter, the divine. Our modern wisdom professes to have learnt better. It invites us to take our stand exclusively within the world of the visible. It has shifted the emphasis from the inward to the outward, from God and the soul of man to his environment, mainly his physical environment. But there are signs that the emphasis is again shifting, that it is even reverting more positively to its former place. Browning, prophet no less than poet, could discover nothing so worthy of study as the soul, nay, the soul in relation to God; and his influence has been great. Psychology, in the hands of a master like William James, has recognised features in the soul, as revealed by its most characteristic activities and its wider contacts, which suggest, if no more, its grandeur and immortality. Philosophy, speaking through such oracles as Eucken and Bergson,—particularly the former—has regained a point of view which affirms not merely the fact of soul as the essential fact in man, but also its immanent kinship with spiritual powers which summon and inspire it to self-realising effort and guarantee, to the responsive will, a fullness of faculty and life transcending the restrictions of space and time. But, although the old emphasis may have come back, we cannot say that God and the soul mean to us just what they meant to Baxter. Speaking as Christians, our conception of God is governed by a belief in His real and universal Fatherhood, whereas Baxter thought of God under forms taken over, with some modification, from the regnant Calvinism—forms which gave to the Fatherhood of God, in any sense, a subordinate place, and to His universal Fatherhood no place at all. Again, Baxter thought of the soul as a sort of self-contained entity or static quantity, planted in the body at birth, subjected, throughout its earthly life, to a probationary course of trial, and leaving the body at death saved or unsaved according as the trial had been met. In his view, the soul was, here on earth, simply *en route* for its final destination hereafter.

It was here in order to be confronted, once for all, with certain definite claims of its Creator, and to decide, by its attitude to those claims, the terrific alternative of bliss or woe unending. It was, therefore, the soul's highest wisdom to fasten its whole and sole attention upon the task of making its calling and election sure. It was pure folly—nay, madness—to jeopardise the soul's future for the sake of any mundane object. Its safety must be the paramount consideration. We think of the soul in a somewhat different way. We regard it as a dynamic principle, a potency of powers—capable of growth and expansion, capable of indefinite enrichment, and so we regard its life, here in the body, as the first stage of an educative process, a process not independent of mundane objects but largely mediated through them, a process ever going on under the play of manifold and varied experience, a process issuing, if rightly directed, in a self of ever nobler quality. Moreover, we regard God, in His relation to the soul, as the supreme educator, revealing Himself and His purpose in many ways, but chiefly in the words and deeds, the life and cross of His Son Jesus Christ. Nor is it credible to us that the process thus begun on earth is cut short at the grave. It must go on where it leaves off; nay, rather, there is no leaving off, no break of continuity, but a persistence of the process under such conditions as are suitable to every individual case, and tend to the accomplishment of the Father's final purpose.

If this is our standpoint we are apparently at a great distance from Baxter—though his hope for man grew wider as he grew older. But our emphasis still lies where he put it, on God and the soul. It must be so if we are religious men; it cannot possibly be anywhere else, if we are ministers of Jesus Christ. Our authority here is neither Augustine nor Baxter: it is Jesus Christ Himself. There is no need of proof. When Jesus could say, "My meat and drink is to do the Will of Him that sent me and to finish His work" we see the place which God held in His life; and when He could ask what shall it profit if a man gain the whole world and lose his soul, his true life, his real self, we see the place which the soul held. God and the soul were His exclusive concern. To live in unbroken communion with God, to reveal Him to men as only He could do, to awaken in men a consciousness of their spiritual value, to evoke and establish their faith in God as the Holy Father, the living Friend, the unfailing Saviour—this was the spring of His activity and joy. No doubt He cared for the bodies of men, was sympathetic with the common cares and interests of men, delighted in the homes and haunts of men. He was no ascetic. He was the Son of Man. But He never for a moment lost sight of the man in men, the real self—so enslaved by its own moral weakness, so tragically blind to its own inherent grandeur, so wasteful of its strength on vain things, so unaware of its tremendous need of God, so far from home and peace.

He never failed, for a moment, to realize, accordingly, that He was a physician of souls, that His mission was to seek and save the lost ; that the kingdom of God, whose power would one day transfigure the whole surface of human life, must, first of all, be creative, within man, of a new life, a new spirit, a new ideal. And so, in training those who were to carry on His work, who were to be His ministers, we find what we expect to find. We find that His one purpose was to send them forth in full sympathy with Himself ; inspired by His own knowledge and love of God, His own estimate of every man, even the least and worst, as a child of God, His own belief that apart from God the soul is lost, whatever the abundance of good it may seem to possess ; and His own longing, at any cost of sacrifice, to reveal God to the soul in the winsomeness of His grace and truth, and bring the soul to God in penitence and filial trust.

These remarks are not aimless. They are preliminary to one or two important points.

I am inclined to say, after forty years of experience and observation in the ministry, that one of our urgent needs is concentration. Every other profession demands it and gets it. The statesman concentrates on the study and practice of politics, the lawyer on the study and practice of law, the physician on the study and practice of medicine, the commercial man on the study and practice of his particular trade. I do not mean to say, of course, that there are no exceptions to the rule, nor that even the keenest specialist in his profession is always working at it. He will allow himself seasons of relaxation and diversion. But I think it is a fact that the great majority of those who take up any so-called secular pursuit do actually pursue it. It is what interests them most ; it is what occupies and fills the chief part of their time and it is what they live for. In the case of ministers, however, it often seems different. This is not to say that, as a rule, they are not busy, studious, diligent men. Probably most of them are. It is to say only that much of what they do is beside the mark. Even the things which may not *seem* so often *are*. Speaking for myself, *e.g.*, I can see, in looking back, that I have spent hundreds of hours in study, have attended hundreds of meetings, have made hundreds of visits, have even preached hundreds of sermons, under the impression that all this was proper to my work as a minister. But it seems to me now that, to a large extent, I have been under a delusion. I can see that much of this has been an irrelevance, useful in its way, but more or less a beating of the air, a shooting at random. Of course, it might have been otherwise. One might have done it all with the thought of God and the soul burning clearly in one's mind and transfusing its glow through the remotest details—just as Paul, no doubt, was able to remain loyal to his motto " one thing I do " while his hands were weaving goats-hair into tent-cloth no less than while he was preaching at Corinth, or dictating his letter to

he Romans. But I am reporting a personal experience, and, in my wn case, it has not been so. And my case, I imagine, is by no means are. I believe, indeed, that the most besetting and perilous temptaion of the minister lies in this direction. He is constantly tempted o forget what he stands for, what is the characteristic mark of his ocation; and, if he yields, distraction and waste of energy are the evitable results. He becomes, like Saul, the first king of Israel, st in the stuff. He becomes lost in the biblical critic, or in the conroversialist, or in the historian, or in the moralist, or in the philosopher, r in the philanthropist, or in the politician, or—worst of all—in the opular preacher.

Men look to him, and, beyond his clerical attire, see but little by vhich he can be distinguished from one of themselves. He may trike them as a passably good man, an earnest man, a scholarly man, refined man, a genial man, an eloquent man, a man of common sense nd practical resourcefulness. As such he wins respect and approval. But he is mis-named. He does not evoke *reverence*. He is not sugestive of the unseen and eternal. He does not illustrate for men the resence and power of a spiritual order of which God is the great eality. He does not awake in them the slumbering sense of God as he soul of their soul. And so, as regards his chief end, he is a failure—hough his reputation may proclaim him a brilliant success.

I am not sure that my point will seem clear or convincing; and I vant it to be, because of the poignancy it has for my own conscience. Let me, then, take you back to Baxter. I have admitted that his onception of God, his idea of the soul, and his way of construing he relation between God and the soul are not exactly mine. But his difference of thought makes no difference to the truths in which ve agree—the truth that God is, the truth that the soul is, the truth hat it is with God that the soul has most of all to do. Nor is there ny less reason for *me* than for *him* to say that these are the supreme, he ultimate, the determinative truths. Moreover, if I am called to nything distinctive as a minister of Christ, it is surely clear that I n called to bear special witness to these truths, on the ground that hey have been made more real to me than to others. This is as rue of me as it was of Baxter. What else can reasonably be pleaded or a minister's existence? But if the premise be granted the conlusion follows—that the absorbing interest of my life should be to ender the witness effective. Concentration on that end is the paraount duty. My neighbour has his chosen, and appointed, work to lo; this is mine. If you say it is also his—that is true; but it is nine in the peculiar respect that I have let myself be set apart for the ery purpose of doing it. Even as he is there to make shoes, or sell otton, or cure disease, so I am here to bear witness to those high ruths of God and the soul which his devotion to things seen and emporal inclines him to forget. It is no evidence of presumption

if we claim to belong to the order of the prophets—the men who in every age have encountered the persistent tendency of human nature to cleave unto the dust, to rest in a materialistic valuation of life, with some authentic word of the Lord, some genuine disclosure of His presence and will; and so have stirred it to a divine unrest and opened upon it afresh the vision of a nobler self. We may not be entitled to claim the same measure of inspiration, but the same prophetic call is ours; and surely it behoves us to find in its fulfilment, as Isaiah did, the sufficing task of our whole life.

This is the point; and this is where the example of one like Baxter speaks to us with thrilling force.

It could never have been said of him—"while thy servant was busy here and there the man was gone"—the charge committed to him slipped away through his want of vigilance. He gave himself to his charge with absolute singleness of aim, whatever might seem to be his outward distractions.

He was an untiring student; he was compelled, in some measure, to be a man of affairs; he was quick to answer the beck and call of his people's necessities; he could not escape being drawn into many controversies; but all he did and said fell into its right place as a means to the end which shone undimmed before his inward eye, and fed the fire of an unquenchable zeal. No one could mistake his credentials. No one could suppose him to be other, or less, than he was—a man of God continually about his Master's business. bearing upon him, even in his body, the marks of his Lord; ready, all the time, to be poured out as a libation over the sacrifice and service of the faith of his flock. Concentration is the word uttered by every book he wrote, by every sermon he preached, by every discussion he held, by every phase or activity of his life. It is expressed, as to his preaching, in the words of Sylvester, his literary executor: "When Baxter spoke of weighty soul-concerns you might find his very spirit drenched therein." It is expressed as to his writings, in the words of Thomas Erskine, that "the holy solemnity of his own soul seems to envelope the reader as with the air of a temple." It might be expressed, as to his character, in the words applied by Gladstone to Frederick Denison Maurice, that "he was a spiritual splendour." I venture to say that the imperious call of the ministry to-day is not first for more men, nor even for more cultivated and able men, but for men who will shine forth on the world—the materialised yet dimly aspiring world,—as specialists in religion with heart and mind absorbed in the vitalities of faith.

And what sort of man would result?

1. He would be a man—as Baxter was—dwelling in the secret place of the Most High, acquainted with God at first hand, knowing the worth of prayer as a medium of conscious fellowship with God. There is no argument for prayer strong enough to satisfy the

understanding. It is the easiest thing to argue it away and come to the conclusion that it is a waste of energy, or at best, merely a useful species of spiritual gymnastic. This is the opinion—tacitly entertained, if not explicitly avowed—of all who do not pray, including all ministers who do not pray. I am referring, of course, to real prayer, prayer of the kind described by Sir George Adam Smith as a concentrated effort and habit of the soul, the most vital act in which it can be engaged. Many who find nothing in prayer—again including ministers—use *words* of prayer, both privately and publicly. But prayer is not a matter of words: it is the spreading out and reaching forth of the inward man to the living spirit of a personal respondent; and it is verified by what it does. And the minister, at least, ought to know what it can do. Every day should add something to his conviction that "prayer is work" in a sense of the term "work" which, as time goes on, gathers to itself a mystic fullness.

2. He would be concerned—as Baxter was—not only for an experiential but also for a conceptual knowledge of God. In other words, he would be a student of theology and would assign to theology the central place it deserves. My old tutor, the late Principal Simon, used to say that his acquaintance with ministers during more than thirty years had led him to believe that comparatively very few of them cared much for theology. He excused them, partly, on the ground that at College they were set to master somebody else's system of theology, and to accept it as a summary—often a lifeless summary—of the truth, instead of being incited to work out the principles of theology into a system of their own; partly also on the ground that they had become infected with the leaven of a certain kind of philosophy, essentially agnostic, which created the feeling that anything more, so to speak, than a *working* knowledge of God was unattainable. Hence what intellectual interest they had spent itself on other things—on history, science, the poets, not seldom on politics and the newspaper. This state of things, he was wont to say, could be traced very clearly in its reaction on the pulpit. Preaching, he found, was chiefly remarkable for its literary charm, or for its topical and sensational character, or for its "logical incoherence" when it ventured to glance at matters of doctrine. I do not feel bound to say that Dr. Simon was altogether right—though, on the whole, I think he was. But I am sure he was right when he used to say, further, that the hope of theology coming to its own again depends upon the renewal, in those who are called to be its students, of a deeper and more intense experience, combined with intellectual openness, keenness, and thoroughness. This is the point I venture to press. Theology, I admit, is apt to seem barren enough—a diet of chopped hay—while the God Whom it studies is taken for little more than the postulate of a dogmatic system. But if He has become the burning heart of a life which is already renewing the face of the earth—the face, *i.e.*,

of our own dead soul—surely the impulse to learn all we can about Him is as natural as the impulse to learn all we can about a human person whom we love. Moreover, if we are conscious that our experience of God, as forgiving, restoring and renewing us, has come through Jesus Christ, surely we shall not rest content to be theologians at large. We shall be strictly *Christian* theologians in the sense that the centre of our thinking will be God manifest in Christ. What can be known of God from other quarters—from the varied aspects of the cosmos revealed to science and art, poetry and music, or from the marvellous course of evolutionary sequence disclosed to history—will, of course, not be neglected ; but it will be seen as blended with, or interpreted by, the fuller light which shines from the face of Christ. To know Christ in order that we may know God will be our predominant desire. Our life in Christ will impel to a study of Him, and the study of Him will be the organising principle of our theology. I am not saying anything new. It is as old as the New Testament. Paul's study of Christ ; John's study of Christ ; Peter's study of Christ—creative in each case of a theology substantially the same though variously developed—sprang in each case from an experienced life in Christ, from a constraining love to Christ which had the effect of throwing all other studies into the shade. Baxter is an instance to the same effect. The fashion of his time would have moved him to theological study, anyhow ; but what drew him to it irresistibly was the reality of God in Christ to his own soul.

Where he went wrong was at the point where the Puritan theologians generally went wrong. I mean that he did not give due weight to the intuitions of his own experience, and he failed to keep Christ steadily at the centre. He felt bound to follow the scholastic method of working from certain abstract conceptions of God, and felt bound, also, to find a place in his thinking for every statement about God in every part of the Scriptures. Hence his theology was not, and could not be, wholly Christian. But we have escaped his drawbacks. We have, *e.g.*, the advantage of that critical method which, as applied to the Bible, has made of it a new book with Christ conspicuously in the midst ; or, as applied to the history of doctrine, has separated the kernel from the husk, and cleared away many a misleading presupposition. There remains but the primary need of a genuine Christian experience. Given that, combined with a sound intellectual equipment, and will not a minister find it the joy of his life to theologise, *i.e.*, to weave the burning thoughts of his heart about God in Christ into a harmonious whole ? In this sense it will be true that *pectus facit theologum*. And if all ministers were such men I think the cry for *less* theology would be supplanted by the cry for *more* of it in every sermon.

3. That a minister ought to be a specialist in religion, and what that would make of him, is my point ; and, having indicated what it would make of him as a man and a theologian, let me ask what it

would make of him as a preacher. I think, for one thing, it would affect the *tone* of his preaching, and impart to it that peculiar note of spirituality which the term "unction" was intended to describe. Baxter is full of that note: so were all the best Puritan preachers. It could be imitated as to voice, phrase and manner by the charlatan; and the extent to which imitations came to abound may be taken as a sign of its effectiveness. But the imitations were, and are, easily detected. There is no mistaking the genuine thing; and there is no mistaking the absence of it in most modern sermons. Nor, to the credit of the preacher, is there often any attempt to affect it. Clearness, cogency, crisp or picturesque or brilliant phrasing, literary allusiveness, ethical fervour, sometimes a touch, or more than a touch, of the sensational—these features are evident enough. But unction, pervading all that is said, even commonplace thoughts and words, with a divine breath which moves the listening soul beyond the reach of eloquence, *seems* to be comparatively rare. I say *seems*, because it may well be that many humble preachers unknown to fame possess its secret and reveal its presence to the little flock who look up to them week by week. I have felt it more than once in listening to a Primitive Methodist "local," or to a Congregational village pastor. I think, however, it is apt to shun the popular preacher. It is certainly far off from the preacher who relies for success upon his gifts of knowledge and utterance. It is a fruit of the spirit, born of the mystic union between God and the soul, when the soul, caring supremely for God, lies open to Him and offers no obstacle of self to His influence. It belongs to the minister who is a specialist in religion; and I can conceive of nothing more worthy of desire.

Another quality of such a minister is suggested by Baxter's frequent insistence that the preacher, as a rule, should confine himself to the great verities of the faith. But Baxter actually followed a still higher rule—the rule dictated by his single eye to the glory of God. This led him to handle all themes in a great way. It is not easy to define what topics are consistent with the so-called dignity of the pulpit. One can imagine the dignity of the pulpit being degraded by a low treatment of the loftiest topics. On the other hand, there seems to be no sufficient reason why *any* topic should be regarded as falling outside the range of those high principles which are summed up in the will or mind of Christ. Paul's *First Epistle to the Corinthians* is a proof of that: so are the Parables of Jesus. Indeed, the dignity of the pulpit is an empty phrase. It is the *man* in the pulpit to whom dignity, or the lack of it, pertains; and the man of single eye, of concentrated religious purpose, will never lack true dignity. He may see fit to talk to his people about matters of common, or special, interest relating to any sphere of life, but he will be under no temptation to sink below himself.

He cannot be a mere partisan, or a defender of selfish claims, or an advocate of some mean expediency, or a subtle schemer for applause. He lifts what he touches to a divine level, and judges it by reference to universal ends, because he sees everything *sub specie æternitatis*. But it is true, nevertheless, that, while feeling free to deal with topics of occasional and fleeting interest, his native air will be on the heights, among the great unchanging truths of the Gospel. With these he will live, and to these he will habitually recur.

For again let us reflect on the end which he keeps in view. If—as I assume—God and the soul are his most vivid realities the end is plain. He cannot but aim to make them vividly real to others. Whatever lower ends he may try to compass on the way, this must be the end of ends. He will aim and strive to awaken men from the sensual trance in which they lie to a true consciousness of self and God. He will aim and strive to bring the self and God together in the way Christ has revealed as possible. And, with this end in view, he will be driven to take account of sin as the great obstructive fact. He dare not, as some do, ignore sin, or try to explain it away. He will refuse to think of it as merely a shadow attendant on the light, or as a disease for which its victim has no real responsibility. He will read its nature by the witness of his own conscience and find it, what it is, a revolt from the higher to the lower, from the side of God to the side of selfish claim. And the urgent question will be how to make an end of the revolt ; how to win back the soul to God in reverence, trust and love.

Baxter, as we know, employed fear as his chief instrument ; and, in his hands, it was an instrument of terrific force. To him the death of an impenitent soul was clothed with infinite horror. Such a soul fell away at once from hope, fell into the grasp of implacable justice, and became the prey of unquenchable fires. His belief in hell was so intense ; his imagination of its pains was so vivid ; and so few, if any, of his hearers had the slightest doubt of its existence that we cannot wonder at the place he gave it as a motive to conversion. He often speaks as if no other motive could avail. But this instrument has almost ceased to be of use. Both we and the people we address have lost the faith which was its leverage. We believe neither in a physical hell nor in the cessation of hope with physical death. And yet men need conversion as much as ever. Their sin is no less real and is no less destructive. What other motive can take its place that shall have an equal driving force ? I have put that question to myself many a time in reading Baxter. And I think the answer is given (partly at least) by the discovery that, as a matter of fact, Baxter's appeal to fear was not the driving force which converted people. He admits, with his habitual candour, that, while his preaching of hell might make men tremble, it seldom, if ever, brought about a change of life. The impression passed away

vith the sermon which created it. Something else was needed besides ear, something finer and more rational, something that could really ay hold of heart and conscience. What was this? The answer s given, with remarkable clearness, by Baxter's later experience. t was God's holy love mediated through Baxter's own personality. Moreover, it was that holy love mediated through his personality ot so much in the pulpit as in private. In those weekly hours f talk and prayer, *e.g.*, when the young men of his congregation came o him one by one, and felt as he talked, that their pastor knew hem and loved them—knew them with surprising intimacy, and loved hem with a love at once tender and stern, then it was that he ound his way most often to the secret springs of the soul and won it or Christ.

In a word, it was Baxter himself—breathing forth his heart to sinful, vavering, troubled men in close, searching, brotherly contact—that nade the real driving force of his ministry. Without that, preaching—ven *his* preaching—effected little. We have got to recover that ecret. Dr. Findlay, late Professor of Education in the University f Manchester, told the students of Lancashire College recently that hey have got to recover that secret. Speaking as a psychologist he aid that the pressure of socialising forces is becoming so great that the ndividual soul has less and less chance to develop. It is the province f the true educationist to secure for the soul its vanishing chance f self-knowledge, self-reverence, self-control; and it is the peculiar rovince of the minister to do this *in relation to the highest values of life*; ut he can hope to do it only by making himself a student and ervant of souls, one by one. When the divine and the psychologist hus agree, surely the minister will be wise to listen and obey.

F. J. Powicke.

TEN DAYS DOWN WEST.

It all began like this. My friend A . . . . . said to me one day, "Will you have two or three days with me running about the New Forest?" Now I can never resist the open road, and the bargain was struck. Perhaps for those who—like myself—are not good at geography I ought to say that the New Forest is in Hampshire. You strike it at Southampton, and it includes such beautiful places as Ringwood, Christchurch, and—on its further side—Wimborne Minster: and Wimborne looks away to the high barrows of Dorsetshire, and to the great land beyond. There the enchanted ground begins. Of course I knew this. And into my bag went maps of Dartmoor, and the hills past Launceston, and the Cornish sea. And so, while my companion was getting excited about the flats of the New Forest and the wonders of Bournemouth, I was saying over to myself the limerick:

> There was a young lady of Devon,
> Whose age was one year and eleven;
> She said she was sure,
> That the heights of Dartmoor
> Were as fine as the mountains of heaven.

We set out in the rain, but the engines sang merrily through it, and our first stop was at Worthing, where the only things that interested me were my lunch and the lifeboat. I am told that Worthing is a very nice place: but, like the pilgrims going through Vanity Fair, we put our fingers in our ears, and set very light by all its wares. So we went on our way and came to Bognor, and in the evening to the old city of Chichester, where we took our rest at a rather mousy inn. I may have something to say about inns before I have done; but I like Chichester; though it is not to be spoken of in the same breath as Gloucester, or as Exeter, the Queen of the West. The Cathedral is interesting, but when we were there they were droning Morning Prayers, and it was not a very helpful affair. I fancy Chichester needs an explosion or two. It seems to live a little too much on the skirts of respectability, and I imagine is too near Goodwood. It seems never to have been much disturbed. If it had stood a siege, or had a Bishop burnt there, like Gloucester, it would have been a little livelier perhaps; but the stir of English life has left it to take its own way. It has been overshadowed by Winchester and Salisbury. But there is one very great name connected with Chichester for a short time; the saintly Bishop Lancelot Andrewes. He was one of the most beautiful spirits of the seventeenth century, and one of the master theologians of the English Church.

Andrewes was a great teacher, and he was lovely in his life. It was of Andrewes, the poet Crashaw said, that his death

> Left the dimme face of this dull hemisphere
> All one great eye, all drowned in one great teare.

I hope we shall never be so blindly set on any views of our own as to be unmoved by the noble minds of other schools of thought, and of other communions.

It was a beautiful morning, and when we came to the Portsmouth road beyond Fareham the notion of seeing the Isle of Wight took us, and into Portsmouth we went. But we found the cost of taking even a little two-seater over the ferry was too vast for a couple of starveling parsons, and so we crossed by boat ourselves. It was Cowes week, and as we went over we passed across the bows of the yachts which were racing in the Solent : very fine they looked, these butterflies of the sea, and our poor Southern Railway packet-boat seemed an old hack off the cab rank. A little later in the day we saw in Southampton the funnels of the Cunarders and the White Star boats, the real sleuth-hounds of the sea ; and I feared I should have something to do to get my companion past them ; for he was no longshoreman, and from Ryde we had seen the South American liner come out of Southampton Water and turn down channel, going out to Brazil—" Rolling down to Rio," he said—and it was almost too much for him. But we kept to the road, and came that night to an old-fashioned inn at Brockenhurst in the heart of the New Forest.

We spent Saturday according to plan. We saw Ringwood, and Christchurch with its wonderful Priory, and Lymington ; and we saw all the bevy of beauty and idleness stretched along the three miles of sea-front from Bournemouth to Boscombe ; and at night, very tired, I came again to my inn at Brockenhurst, and there I spent the week-end. The arrangement was that we should meet again early on Monday morning at Lyndhurst, and then right away for the West. For the disguise was now thrown off. We were not, after all, mere coasting tramps, but a sort of " Fighting Téméraires," and we were for sailing right on till the ends of the world turned us back.

I had a quiet week-end. On Sunday morning I went to the parish Church, right in the wood ; the sort of place you would not have been surprised to see Robin Hood and his merry men at, for were they not all good churchmen ! But the congregation was not at all like Robin Hood, for it was the spick and span of gentility, the very essence of what Emerson called " sober grace and the religion of a gentleman." I enjoyed the service, which was well rendered in the natural tone of voice, and brought the meaning and the depth of feeling of the Prayer Book service into my heart. The sermon lasted ten minutes ; it seemed to be tolerated rather than entered into with any great interest. The

Anglican Church seems to be afraid of its preachers. In the evening I walked five miles to Lymington to the Congregational Church. It was a very good service. I don't know who the preacher was, but it was preaching which held the congregation, and it must have done good. And I very much enjoyed the singing. The choir knew its business. They stuck to what they could do and I shall long remember the beautiful rendering of Adelaide Proctor's evening hymn, "The shadows of the evening hours, Fall from the darkening sky." I returned to my inn thankful for the day. I have been a minister enough years now to understand the difficulties; and I will never be a discourager of my brethren in their work.

Monday morning broke rather wild and rainy, and the papers said it would get worse as we travelled west. We cared nothing for that. About 10.30 we left Lyndhurst, having made ourselves as secure as we could against all that the clouds could do. Our way was by Wimborne to Dorchester, the home of that prince of living novelists, Mr. Thomas Hardy. On our road we passed through Bere Regis, in whose Church are the Turberville tombs of the family of Tess. Bere Regis is the Kingsbere of *Tess of the D'Urbervilles*. We crossed Egdon Heath, whose sombre rounds and hollows are described in *The Return of the Native;* and on our way to Dorchester, which is the Casterbridge of the Wessex novels, we passed through many of the scenes of *Far from the Madding Crowd*. The road to Bridport going from Dorchester passes the barracks which figure so dramatically in that novel.

This road climbs on to the Dorset heights, and from these as from a sort of Delectable Mountains you get your first view of the far-off hills of the west. That day clouds and mist were lying low; on the hills we rose into a clear sky, and then in the valleys we could see nothing. From here to Honiton the road rises and falls like the Psalmist's account of the waves, "They mount up to heaven, they go down again to the depths." Fortunately I was in the care of a good driver; but these are stern hills to the best of driving, and one likes to think in going over such ground that there is also a Providence that preserves our going out and our coming in. Bridport is an interesting old town, and an old Independent stronghold; and all the way from here to the west there is a great deal that is closely knit up with the life of our Congregational Churches; places like Axminster, and Ottery St. Mary (the birthplace, by the way, of Samuel Taylor Coleridge) and then, of course, Exeter itself.

It was six o'clock when we reached Exeter, and we had come from Dorchester in just under three hours. The Cathedral at Exeter is one of the chief glories of England. I suppose one of the most sought-for memorials in it is the one to Richard Blackmore, the author of *Lorna Doone*. What boy worth his mettle has not loved Lorna, and backed Jan Ridd, and wanted to wreck Carver Doone's face? But the Doone country was far away to the north, and we were not to see

hat. In the Cathedral close I saw the statue of Richard Hooker, famous churchman, and perhaps very nearly the greatest of Exeter's ons. He lived at the end of the sixteenth century, and some sixty ears or more after his death Izaak Walton the fisherman wrote his life. Walton's story about Hooker's marriage is well-known. The judicious Hooker" was a frail man, and also very short-sighted, nd his landlady, a Mrs. Churchman, told him he ought to have a wife, nd that she knew the one for him, if he would let her choose for his ase. Alas! though he was very learned, he was not too wise in the visdom of this world. The end of it all was not a great success; and Walton naughtily expects that it was Master Hooker's dim sight that nade him let that Mistress Churchman choose for him that wife. Hooker vas a man of genius, and one of the noblest of men. So much for Exeter.

We went out after tea to the village of Kenton, where we found n inn of the old school, and a genial landlady who looked after us well vithout wanting to marry us to her daughter. I shall not forget how he lit the way for us into a big shed, which was the garage, holding her andle down close to the ground for us to see, in all the glare of our eadlights. To some this inn would have seemed a roughly drawn place, ut we had there a bit of real old English hospitality—comfortable ds in a large room, and enough breakfast for two ploughmen. There re good inns still on the English roads, and they are not always those vhere the Rolls-Royces put up. When I go on a journey give me he " . . . . . Arms" at Kenton! The next night we were to see St. Ives.

We were away early in the morning, and from Exeter we struck he Moreton Hampstead road over the tops of Dartmoor to Tavistock. his was a road I had never been; a great by-road through the heart f the moor, and among its loneliest Tors. It was a brilliant day, nd oh! the sweep of the purple, and the bare summits of the Tors n the streaming sun. Up and up we went, away and far away, ill there seemed nothing but rabbits and curlews around us, and all e roar and bustle of human life vanished out like a lost dream. On he tops we came to a lonely house called "The Warren," to which an d doctor friend of mine used to disappear every year. I had often vanted to see it; and it reminded me of a dear friend, now no more, vho used to glory in the Devon moors, and the Devon sea songs. I emember being with him once at a concert when Mr. Plunket Greene pread wildfire with "Drake's Drum":

> Slung atween the round shot, listenin' for the drum,
> An' dreamin' arl the time o' Plymouth Hoe.

The old doctor's eyes were burning with the brightness of a seaward beacon. But you hardly understand these things unless the surge of ea waves filled your ears when you were a child.

From among the high Tors we dropped down to Tavistock; and from there into the valley of the Tamar, which is the divide between Cornwall and Devon, and, crossing the river, we were in the great country itself. We first made for the town of Callington, up a hill that reminded me of Christian's coming to the " Hill of Difficulty." Says Bunyan, " I looked after Christian to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place." On the top of the ridge we could see across Devonport Harbour towards the Eddystone light. At Callington, a clean little upland Cornish town, we were delayed for some re-adjustments of our steering gear, and while my fellow-traveller was dealing with some rather fumbling mechanics, I wandered about the place and had a look inside the Church. Some American visitors had been there just in front of me, and had recorded in the visitor's book that the place was " topping." It set me considering what this Yankee quality can be, which describes greengage plums on a market stall and a piece of good architecture in the same phrase.

It was nearly six o'clock when we got on the road to Liskeard, and so to Bodmin, and by Truro and Camborne to Lelant, a mile or two this side of St. Ives. My brother and his family were staying there, and one of my own boys. They were out on the road looking for us on our arrival, and our shouts of greeting must have startled the sleeping hamlet, for it was past ten o'clock. They had made all arrangements for us in their own lodgings and in a neighbouring house. And here, to use an old phrase, we abode two days. One thing will remain long in my mind. Lest we should disturb a somewhat nervy landlady in her sleep we adjourned each night after supper to the kitchen, taking with us four candles. These we lit on the table, and, seated in one of those old high backed oak settees and some ancient chairs, we lit our pipes and had a good talk. How the yarns followed one upon the other as the smoke curled up to the ceiling; kindly talk it was, with no ungenerous word for friend or for foe; tales of the old days, and memories of lost familiar faces; all the fun and laughter of the open road. Then the candles guttered out, and we crept to bed.

Well, we were in Cornwall. The next day we went to Penzance in pouring rain. What cared we for rain? We were in the country of a thousand dreams. The rest, except myself, went to Land's End, while I had an afternoon on the quay among the boats and the fisher-folk. Outside high seas were running, and in the harbour some small craft were getting ready to go out on the night tide. Over the hatch-way of one little sailing ship, in letters of gold, was the motto: " Life is a voyage, let us navigate it well." The Cornish folk love a moral. I watched the sailors all the afternoon from under the lee of the sea wall, and I believed that when they put out that night an eye that neither slumbers nor sleeps would keep their courses for them.

Yes, it was Cornwall: the deep ceaseless roll of the Atlantic was breaking along its shores, and out in the mists the great ships were going. It is still the land of mysterious things; a land of poetry and visions. I suppose Cornwall has more legendary saints and primeval shrines than any county in England. The names tell their own tale—St. Agnes, St. Piran, St. Columb, St. Erth; the map is full of them. At many a cross-road stand the old Cornish crosses, granite, weather-stained, very appealing, and with a wisdom of their own. They remain, and outlive the generations. On many of these hills are Druidic stones—strange, haunting monuments of dead worships, fallen altars of priesthoods that have perished. It is a land of healing springs, and holy wells, and fairy trysting-places; fields where great knights fought, and kings were crowned or were slain. Arthur's castle looks even now from the cliffs of Tintagel at the blue, shining sea. In such a land you feel the spell of the past, and you are driven back from the pride and press of wealth and empire as you see how the forms dissolve while the thoughts of men live after them. Let us not be despisers of what has been, or think it has been reserved for us to be the first wise men. But I must get back on to the road, or I shall be saying—I don't know what I shall not be saying.

After two days, then, we turned on our track for home. We left St. Ives at one o'clock: not as George Fox left it, to go to Launceston gaol—we were bound for home. At Redruth we passed near the famous Gwennap Pit, where Wesley preached a revival of religion in Cornwall. Thence we came to Truro. The new Cathedral by Pearson at Truro always seems to me a little foreign to the place. It contains the tomb of Benson, the first Bishop of Truro and an Archbishop of Canterbury, as well as being the father of some very clever sons. But the best thing in Truro is the river Fal, and the quay fast asleep under the Cathedral towers. From here we took the high road to Bodmin, and it was about eight miles from there we suffered our culminating disaster. One of our back springs broke, and the body of the car, thumping down on to the rear tyres, brought us to a sudden standstill. We were in the middle of Goss and Tregoss moor. It looked like the collapse of all things. But I have seen enough of life not to lose my head about a broken spring; and the first thing I wondered about was where we should now get tea. We managed that later on; but the really urgent thing was to get the car to Bodmin. We got some repairers out from the town about three or four hours later. They fixed us up with a bar of iron for a spring, and by about ten o'clock we came safely in without hurt or injury.

But about the tea. There was a cottage on the railway side close to us, where an old Cornish woman lived; and after some modest grumbling she gave us as good a tea as you could wish for, saffron cake and all. She was the old lady with the wise fox terrier. The room we were in opened right on to the line. We were sitting with the door

open, when all at once there was a crash, and such a noise as if the foundations of the earth were being broken in pieces and the sky shaken and ripped above our heads. For the moment the broken spring was forgotten. This was the Newquay express rushing past the open door, a few feet only from where we were sitting. We told the old lady she lived in a very dangerous place. But she would have none of that : she said, " Oh no, not at all " ; and that she had brought up a little grandchild who had never come to any harm. " Well," I said, looking at the fox terrier lying on the hearth, " it's pretty bad for the dog, isn't it ? " But it was no use, she wouldn't allow it. " No, my dear," she said (and real Cornish old ladies always call you " my dear ") " Oh no, my dear ; he's quite safe ; before he goes out at the door he always looks both ways." That little dog is my own patent for a children's address, and my companion in disaster has treasured up for a similar purpose the iron bar on which we came into Bodmin.

We had a new spring made in Bodmin. By about three o'clock the next day we were on the road again, and that night we slept at Honiton, which we reached about ten. To any weary travellers arriving in Honiton, and wanting to know where *not* to stay, I will tell in secret the name of the miserable hostelry. We had come back by Launceston and Okehampton to Exeter ; a fine road over Bodmin moor and near to Brown Willy, the highest point in Cornwall ; and then across the northern shoulder of Dartmoor close by Yes Tor, and past the moorland village of Bridestowe. It is a great road, with fine views of hill and valley, and to the north the shadowy outline of Exmoor and the heights of Dunkery Beacon.

Our road went too wide of the little town of Cheriton Fitzpaine for us to turn aside to see it. An old friend of many years ago was a country Congregational minister there, and I should like to have seen the place for the love I bear his memory. Samuel Harker's was one of the types of ministry which are not much heard of in the world, but are among its greatest blessings. He was a man of broad and generous culture ; a far-seeing man, a lover of liberty, and a man with a spiritual background to his life. But the best part about him was his character ; simple, unaffected, devout and winsome. He gave all his days to country churches, and he greatly adorned them. Sometime we shall perhaps understand what we owe to rural manses and village pastors. I have known many of these men. One of the most vivifying experiences I can think of is an hour in ———'s study, listening to his opinion of things ; a man of sincere learning and most genuine piety. Samuel Harker of Cheriton Fitzpaine was one of these men. Very often they are faced with the stagnation and suspicion of village life, and they get but little of this world's thanks. Let us praise such men, who are in the true succession of Apostolic minds.

The last day was soon done. We rode from Honiton to Southampton by the road we came out on. Just one thing. At Bridport we went

own to the quay. We could see along the coast to the shores of Devon. In the harbour was a litttle barque, such a sailing craft as you would think hardly dare put to sea, the *Hosianna of Truro*. Her skipper was giving the last touches before going out on the running tide. All the lore of the little fishing towns of my childhood on the Cornish coast came flooding back, and I was a boy again, and I would have been the skipper of the *Hosianna of Truro* and nothing else :

Backward, turn backward,
Time in your flight ;
Make me a child again,
Just for to-night.

We got to Southampton about 3 o'clock, and from there I took train to London, and so home.

And now let me add only this. Whenever you go on tour, may you have as fine a companion for the road as I had. It is a great thing to know how to go on a journey. The secret of good companionship is simply playing the game. Don't work too much to the map. The best things are seen as you loiter on some bit of heath, or catch a view of the sea from some sudden opening between the hills. Ignore the weather. Never be surprised, whatever happens. If you get a side-slip, or the back spring breaks, be thankful your neck is not broken as well. The only way to see the road is to trust the road ; and the road is always good to genuine wayfarers. There is nothing quite like the equal comradeship of the highway. But if you do not understand that there is as much soul in the homespun of a tramp as in anything else mortal ; in other words, if you are for putting on airs, you had better save your ten days at the nearest resort where you can have a hammock and air all to yourself for two-pence. The most intelligent folk on the road are not parsons and business men and such like ; but as a rule they are tramps making for the nearest workhouse, moorland shepherds, and true country wagoners. The places to avoid are police stations, fashionable hotels, and spas, and—I am afraid I must say it—the most part of so-called Temperance houses. The old English inn is still the monarch of the road for simple and real hospitality.

Above all, never forget the words of Jasper the gipsy (for the gipsy understood) ; write them above your hatchway in letters of gold : "Life is sweet, brother ; there's sun, moon and stars, brother ; there's likewise a wind on the heath."

A. T. S. James.

AN OBERLIN CENTENARY.

"ONE man in his life plays many parts," says Shakespeare. Few men can ever have played so many parts, and played them each and all so well, as Jean Frederic Oberlin, the centenary of whose death fell on June 1st and was fittingly celebrated both in Strasbourg, the city of his birth, and in Waldersbach in the Ban de la Roche in Alsace, where he lived and laboured for just upon sixty years. Oberlin was tutor, preacher, pastor, schoolmaster, physician, dispenser, physiognomist, phrenologist, botanist, horticulturist, farmer, carpenter, wheelwright, agricultural implement maker, printer, bookbinder, accountant; moreover, in all these *rôles* and activities he was altogether methodical and efficient.

Surely in no man who ever lived was there a more marvellous and effective combination of the spiritual and the secular, the religious and the material. To a sincere and deep piety he united a practicality which covered every phase and every detail of everyday life. Born in Strasbourg on 1st August, 1740, he was educated at the gymnasium (or high school) in that city, where his father was a teacher; from thence he passed on to the university. In his twenty-seventh year he agreed to enter upon the pastorate of a number of villages in the Ban de la Roche. Beginning his work in March, 1767, he laboured assiduously and continuously for just upon three-score years, passing away, to the great sorrow of his devoted people, on 1st June, 1826, in his eighty-sixth year.

The Ban de la Roche was a remote and secluded valley having for inhabitants a poverty-stricken, wild, uncivilised, half-clothed people whose rude *patois* was unintelligible to any one but themselves. For six months of the year they were cut off from intercourse with the rest of the world. Streams which now dispense peace and plenty through the vale then dashed precipitously from rock to rock. Meadows now verdant with luscious grass were then unwholesome marshes. The fields of flax, clover and corn which now run almost to the very summit of the mountains were then mere plots of stony ground rooted up every day by the swine. The neat houses and comfortable cottages were nothing but miserable hovels.

The man responsible for this wonderful transformation—and for much else—was Oberlin. With rare devotion, and equally rare common-sense, he set himself to minister alike to the spiritual and the material needs of his flock. After a few years rich orchards and fruitful gardens beautified the scene where formerly the crab and the wild apple had been almost the only trees. Marshy lands were drained, roads were made, bridges were built.

The spirit of kindly helpfulness inculcated and illustrated by the astor began, as time passed, to reproduce itself amongst his people. f the father or mother of a family died in indigent circumstances ıe relatives, friends and neighbours would take the children and rovide for them as their own. Almost in every house such adopted ıildren were to be found, and no one would have known but that the oung folk were all of one family. If anyone lost a cow, and found imself unable to replace the animal by his own means, a subscription as raised at once to make good the loss. If someone wanted to build house the young people were ever ready, at the close of the day's ıbours, to help in the work ; and the young and strong were con- tantly in the habit of cultivating the land of the old and the fflicted.

With all this matter-of-fact work upon his hands Oberlin's earnest esire and unceasing endeavour was to lead his people to Christ. It as his custom to pray individually for every one of his flock, and he ıade it his practice to visit every home in his widely-extended arish. Another of his manifold pastoral activities was the practice of riting personal letters to his parishioners. He was one of the earliest orrespondents and agents of the British and Foreign Bible Society, is record being enshrined in the first annual report issued by that rganisation. Moreover, a missionary society was formed at Walders- ach, to aid in the sending of missionaries to the slaves in the West ıdies. So deeply did Oberlin and his people feel the sad state of the laves that they gave up the use of sugar and coffee, in the production of hich the slaves were employed.

Prior to Oberlin's arrival education had been practically non- xistent. The newcomer not only established a school in each village r the older children, but he is reputed to be the founder of infant chools. He observed with concern the disadvantages to which the ounger children were subjected whilst their older brothers and isters were at school and their parents busily engaged in their daily vocations. Accordingly he formulated a plan for the introduction f infant schools—probably the very first ever established. In con- unction with his wife he engaged " conductrices " for each commune, ecured large rooms for them, and salaried them at this own expense. Two women were employed—the one to direct the handicraft, the other o instruct and entertain. The children of five or six were taught to knit, spin and sew, the younger ones sitting quietly by. Afterwards, by means of coloured pictures, Scripture stories and natural history were taught, and geographical maps, engraved on wood, would be xplained. There was also chanting and hymn-singing. With minds hus prepared the children were passed on to the higher schools, where reading, writing, arithmetic, geography, agriculture, astronomy, nd sacred and profane history were regularly taught, Oberlin reserving or himself almost exclusively the definitely religious instruction.

Oberlin was handsome in person and dignified, though unaffected in appearance. His manner was grave and courteous. On meeting any of his people who were grown up, he would take off his cocked hat and say a few kindly words. He would never pass a child without a smile and some little act of attention. He was equally ready to talk or to listen—to give information or to receive it. He would say, "It is as great a fault to talk of your own virtues as of the faults of others." He always kept a most strict account of every expenditure, and was never known to owe even a sou. "Avoid debt as you would the evil one himself," was another of his maxims. It was his custom to devote, not one tithe, but three tithes, of his entire income to God and the poor. For each tithe he had a separate box—the one for the worship of God, the second for useful purposes, the third for the poor. Over every door in his manse was placed a verse of Scripture: above the dining-room door were the words, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

His books—a great number of which were in manuscript—were perfectly arranged. Those written by himself were penned in a beautifully neat hand, for it was a point of duty with him to give to every letter its perfect formation. His Bible was marked throughout with differently coloured inks, according to the application which he had made of different passages.

He collected a great number of silhouettes, both of friends and of strangers, under which he wrote his judgment—ever an indulgent one—of the talents and general character of the individual concerned. In his own case he was more severe, for under a favourite silhouette of himself he wrote a lengthy characterisation from which the following is a brief extract: "I am a strange compound of contradictory qualities: prudent but very apt to blunder, firm yet yielding, courageous whilst cowardly, faithful yet indifferent. I am always busy and industrious, but also fond of ease and indolence. I am a great admirer of painting, music and poetry, yet I have no skill in any of them. I am humorous and a little witty or satirical, but without intentional malice."

* * * * * *

Oberlin College, Ohio, U.S.A.—named after the pioneer and patriarch of the Ban de la Roche—is an institution which, in regard both to its principles and its practices, would have delighted the heart of Jean Frederic Oberlin. The story of the genesis of this marvellous institution is a real romance. It begins with two men who were inspired by reading the memoirs of the Alsatian pastor, which were issued in America a few years after his death. John J. Shipherd and Philo P. Stewart, the one a Presbyterian minister and the other a missionary to the Choctaw Indians, decided, after reading the life-story of Oberlin and after much thought and prayer, to procure a tract of land and collect a colony of Christian families who should pledge themselves

maintain a school and identify themselves with all its interests. The roposed institution was to bear the name of Oberlin in honour of the lsatian minister who " in his self-denying and efficient life represented at love toward God and that sympathy with man which the founders the college desired to establish and cherish."

To find a suitable location for the colony and college, Shipherd nd Stewart rode their horses eight miles south-west from the frontier mmunity of Elyria, Ohio, into the primitive forest. They knelt gether in prayer under a great elm, and then and there—endowed ith no money but with faith, hope and love—they determined to buy is land and establish upon it the colony that was to be. If only that m, which still thrives, could speak, what a tale it could unfold ! Probably," writes the historian of the college, " not a soul could have en found, possessed only of worldly sagacity and prudence, or living holly in the realm of reason and judgment, who would have pro- ounced the attempt other than fanatic and absurd."

Nevertheless, from the day the institution was founded—on 3rd ecember, 1833—the college has never " looked back." Indeed, the lonists who founded Oberlin were not backward looking but forward oking. They were aggressively Christian and essentially missionary ; ey were pioneers in thought as well as in action, eager to welcome ew light and truth from whatever quarter it came. And the spirit these pioneers has been marching on, for Oberlin, true to its genesis nd its heritage, has been pioneering continuously.

Oberlin, for example, braved a storm of protest and ridicule on half of the educational rights of women ; to-day it receives honour the first co-educational college (for men and women jointly) in merica. The first degrees ever granted to women were accorded by berlin, in 1841. The first two women ever admitted to a theological minary were received at Oberlin, in 1847. In 1885 it was a pioneer in e field of physical education for women.

Again, Oberlin was the first institution to admit students regardless race or colour. In face of the bitterest opposition, Oberlin took firm stand for the abolition of slavery. It was a station on the Underground Railway." It was from Oberlin that William Lloyd arrison got his first band of apostles to broadcast his *Liberator* and read his doctrines. It was an Oberlin man who began the first issionary work among American negroes.

How effectively Oberlin as an institution embodies and expresses e essential spirit of the pastor and pioneer after whom it is named clear from the testimonies of those who, after leaving college to enter pon the hurly-burly of life, look back with loyalty and love to their *ma mater*. " Oberlin," writes one of these, " probably more than ny other influence, intensified in me a desire to be of use to others, nd indicated a possibility of this without the necessity of separation om the ordinary fields of normal human activity."

From the "outsider's" point of view, a leading educationist testifies: "I think that nowhere have I found such a general desire among the student body to do worth-while things. Each student I met seemed determined to make his life count at least one."

Jean Frederic Oberlin was a great missionary. Probably he would have gone out to America himself had it not been for the breaking out of the War of Independence. The college bearing his name has had a world-wide vision from the start. Within ten years of its foundation it had sent missionaries to Hawaii, to Jamaica, to Africa, to North American Indians, and to negro refugees in Canada. Well over a thousand Oberlin men and women have gone out to the world's mission fields. "On our recent world-tour," writes a prominent social worker, "we invariably found sons and daughters of Oberlin College among the noblest and most efficient men and women in the outposts of the Christian world." No wonder David Livingstone, when he received his first quarter's salary in London, sent it to his brother Charles in Scotland and told him to go to Oberlin to get an education.

Of the present President, Henry Churchill King, who has served from 1902, Dr. Washington Gladden wrote: "In few of our teachers is there a happier blending of courageous intellect, eirenic temper, moral thoroughness, and religious earnestness." It is President King who has re-stated the Oberlin ideal, in terms fitted to the new day, in these words, which would surely have rejoiced the heart of the simple-living, God-fearing pastor of the Ban de la Roche:

"Oberlin seeks the education of the entire man—physical, intellectual, æsthetic, moral and religious. It seeks an education looking pre-eminently to the service of community and nation. It means to foster the spirit of a rational, ethical and Christian democracy. It aims to train its students personally to share in the great intellectual and spiritual achievements of the race, to think in world terms, to feel with all humanity, to cherish world purposes."

HENRY J. COWELL.

BARTH'S THEOLOGY OF CRISIS.

BARTH disclaims any system as we ordinarily understand it. "If I have a system, it is simply that I keep constantly before my eyes, in its positive and negative aspects, what Kierkegaard calls 'the endless qualitative difference between Time and Eternity,' God in His heaven and Thou upon the earth. The relationship of this God to this man and of this man to this God is for me the theme of the Bible and the sum of Philosophy in one. The philosophers call this crisis the Creation but the Bible sees it in Jesus Christ."[1] Barth especially sees the crisis in the Cross and in the words, "My God, My God, why hast Thou forsaken Me?", where the frontiers of the humanly probable are reached, and in utter brokenness the soul leaps out into the darkness. But this death is the way to life. The end is but a new beginning. God's 'No' contains within it God's 'Yes.' His judgment is crowned with His grace. Jesus is Victor. This is not simply *a* miracle but *the* miracle; the miracle of God, done not only for us, but to be done in us. "Not progress, not evolution, not illumination, but resurrection: that is the only thing that can save the world."[2] The crisis comes when man in his sinful relativity stands over against the absolutely holy God and knows that of himself he cannot bridge the gulf. That for Barth is the theme of all theology. What lies outside that is negligible and what omits it is betrayal.

His *Romerbrief*, an exegetical commentary on *Romans*, was published in 1919, and sent forth with all the joy of a discoverer. He had discovered Paul, not simply as the son of his own time speaking to his contemporaries, but as the prophet and apostle of the Kingdom of God, speaking to all men for all time.

His method of approaching the Epistle marks him off from those whose work may be described by the term "Kultur Protestantismus." He thinks that these, however interested, play the *rôle* of spectators. Admitting that the historical-critical method has its right, and that as a preparation its work is necessary, he goes on to say that if he had to choose between that method and the method of the Old Inspiration School, he would choose the latter, because it turned upon the deeper and weightier matter of understanding. Happily he is not called to choose between them. His stress is upon seeing through the historical into the spirit of the Bible, which is an eternal spirit. The differences between "then" and "now," "there" and "here," may be admitted, but they really have no significance.

[1] *Römerbrief: Vorwort zur zweiten Auflage.*

[2] *Komm Schöpfer Geist*, p. 140.

Wernle's criticism that Barth felt no uncomfortable points in the Epistle and that there were no Pauline remainders for him, was thrust aside by the contention that there were many difficulties which he had done his best, with more or less success, to think through, and that much yet remained obscure. But instead of attributing these in an arbitrary fashion to Paul's " mental make-up," " Damascus experience," " later Judaism," and what not, he preferred to face them with the assumption that the difficulties would yield only to deeper reflection.

Starting from the point of view that the understanding of history was possible only by a continuous, sincere and penetrating conversation between the wisdom of yesterday and to-morrow—which was fundamentally one and the same—he contended that, rightly understood, our questions are the questions of Paul, and that the answers of Paul, when their light lightens us, are our answers too ; and he hoped we were about to enter a time when men will place themselves with Paul rather than stand over against him as spectators.

The Preface to the first edition, short though it was, drew rapid fire. Julicher,[1] who could not withhold praise from the work as a remarkable piece of practical exposition, supplying a real need, and not without a charm despite its extravagances, dismissed the reference to the historical-critical school with the word " pretentious " ; lamented the fact that the exegetical form involved no presentation and discussion of variant readings ; and, charging Barth with handing over the Bible to the mystic or to anyone who claimed to reveal it, wound up with the lament that perhaps one must reckon with an unhistoric period in the history of culture. Harnack,[2] amongst others, came to the support of Julicher, and, in the columns of *Die Christliche Welt* and elsewhere, the difference between the Liberal-Historical method and that of Barth was more sharply defined.

Barth's handling of the Epistle is interesting. There can be no doubt about the fact that it has given stimulus to many and that it has meant fresh access of power. That was what he hoped to achieve. He is the first to admit that there is nothing final about his theology. It is only a preparation, that calls for collaboration " *eine vorarbeit die um mitarbeit bittet.*" His demand is that one should try one's self along his line.

Barth repeatedly asserts that he is not " the sworn foe " of historical criticism. He acknowledges its necessity and worth, but points out its limitations. Let it deal with MSS., variant readings ; let it exercise itself with philology and archæology ; but, above all, let it establish that the witnesses of the Bible are real witnesses. That to which he objects is the self-sufficiency that characterises it, its satisfaction with an explanation which, from his point of view, is no explanation at all, but the merest groundwork of such. The establishment of the contents

[1] *Die Christliche Welt*, No. 30, 1920.
[2] *Die Christliche Welt*, Nos. 1/2, 9/10, 1923.

of the New Testament is not made by translating Greek words and their more or less plausible rearrangement, with a little historical discussion and application of psychology. The "*Was da steht*" lies beyond this and is reached by way of an inner dialectic, though the dialectic itself does not give it; it is only a method. The other method, regarded not as a stage but as final, empties the work of theology, and in place of what the old school called the Word, which was a correlation of spirit and writing, this School, looking entirely away from the "*jenseits*," has given us a "simple gospel" which is nothing more than a human impression of the Word of God. In this respect Barth contrasts the commentaries of Jülicher, and also those of Zahn and Kuhl, with the works of Luther and Calvin, for Zahn and Kuhl are equally guilty of not entering deeply enough into the business of understanding, and are too modest about the theme. Real understanding and illumination, Barth conceives, is that which Luther exercised with intuitive sureness, that which Calvin sets as the goal of his exegesis. When, for instance, Calvin has established the words of the text as a groundwork, how energetically he continues his work! Nor does he rest until the walls between the first and sixteenth century become transparent, until Paul speaks and the man of the sixteenth century hears, until the conversation between the document and the reader turns upon the real matter which cannot be different then and now.

The real method is that in which the mind enters flexibly into the span of the text and its allied ideas. "A man must reach a point when he forgets he is not the author; where he speaks in the author's name and the author in his name. Every generation must do this ere it can speak to its own time as the time demands." Barth admits that statements like this may be open to criticism, that they may be called nebulous or what-not, but more he cannot say. He puts a man to the practical test to find out what it means. "Let those who take great pains in other directions, try themselves along this line. . . . Let them ask, 'Is there a Word behind the words.'" Is not the discovery of that and the presenting of it the real business? Nor is this simply the preacher's work, but the task of the theologian also.

Harnack made a discrimination here which Keller[1] also makes. Barth's contention is that the task of theology and of preaching is the same. The preacher has to preach the Word, not simply his opinions, impressions, maxims. Through the Word of Christ or through the Word Christ the Truth comes. There may be obvious differences of form between the chair and the pulpit, but Barth's contention is that the theme of the theologian can be no second truth over against the truth he preaches. The abstract division between teaching and speaking unto edification carries no weight with him. If there is this unity of function, all outside the theme, whether of one or the other, is simply human impression and not the Word of God; a simple gospel

[1] *Expositor*, April, 1925.

which remains a pretended revelation from which the correlation of spirit and writing is excluded.

So Barth approaches *Romans* with the presupposition that Paul speaks there about Jesus Christ and nothing else ; and that the Epistle is a witness and a certifying of a revelation. That is an assumption as good or as bad as anything the historian brings from his point of view. Assuming this, an inner dialectic will carry him eventually to where the truth stands revealed. In reply to Harnack's question, " Can one then establish the contents of the gospel without historical knowledge and critical reflection ? " he says that the real establishment is a matter of speaking and living the contents, and so far as critical reflection goes, necessary though it is, a man must not confuse " Thus saith the Lord " with " Thus hears man." If there is a way the contents themselves must speak ; and we must discover that there is a way of God to us, even in the Scriptures, which is not identical with our way to Him. Such exclusiveness is contained in Barth's idea of Revelation. If the word Revelation is only a term for probable human discovery banish the full-toned word.

But in the witness of the writings a new thing enters into the correlation of human affairs. The writings are more than words. They are a totality of word and spirit and the witness of the writing is set in power through the inner testimony of the Holy Spirit. " God speaks to me that I should hear and hearing, believe. Only God can speak so that I hear. It is He who gives a faith to hear the human word as the Word of the Lord." The Word of God, then, is something more than human knowledge reached by human organs, even by so-called religious experiences. It is a matter of His giving. With all his might Barth repudiates a mere subjectivity. He is back here, as ever in his thought, upon a God over against himself, to Whom all things are owed.

With this method and with this idea of revelation, he approaches the Epistle and interprets it. The exegetical form and the dialectic method make it anything but easy to state his views. One has to face inconsistencies, apparent or real, and pick one's way through a welter of paradox. But there is a certain massiveness about it that fascinates. One can say of it what Barth says of Overbeck's *Christentum und Kultur :* " This book drives a man to a place where he can neither sit nor stand but only keep on the move, hungering and thirsting, seeking and asking." But as Barth's dominant idea of the Christian man is that he is essentially a restless creature, one must not complain.

In outline and so far as he can be said to have a position, it would appear to be something like this.

Between God and man a gulf is fixed. God is the entirely different. He is not only above us or before us but beyond us. All direct knowledge of Him is therefore impossible. He is known only in a negative way. Mystical union is excluded. So is evolution into His truth, or

to His Kingdom. For man lives only on the plane of the humanly obable. Man as man cannot lift himself to share the life of God. l talk about his ascent, his progress, his culture, his education into is meaningless. Regarded as man, his creatureliness is his fetter, s sin is his shame, death is his lot ; man's ethical efforts are doomed failure. From Barth's point of view ethics are apparently nothing ore than emetics. Ethical efforts only serve to promote a sickness ich must ultimately cast a man back upon God. The more a man rsists in them the greater and deeper the calamity he prepares for mself. The eventual issue is a bending back from life in weariness d pessimism. Religious experiences, so far as they have any content, e no better. Men come to stress the forms of things ; if they do not ect the image of four-footed beasts and creeping things they set up e human figure—the mother, the child, and such like. These only slead. Men lose the trembling awe which marks a man when he alises that God is unreachable, that no eye hath seen Him nor human r heard Him. Religious experiences have repeatedly led men away om God rather than led to Him.

The Church, too, though she is a necessity, needs to be stricken with e thought that in the Bible the fight was always as much against ms of piety and cults as against other forms of godlessness. "Moreer there is none holy amongst the unholy." The Spirit of God in r and through her must be radical, standing over against man as man. t more zeal, not more sacrifice, not more fuss and bustle in social tivities is our need. All that is not radical enough. Are we sure t we are not just rebuilding on insecure foundations ; putting new ches on old garments ? Are we first and foremost abiding by and senting *the* radical matter—man's impotence in his utter relativity r against the absolutely holy God ? In all our social ventures, dreams of great alliances, there ever lurks the danger of making ls of our abstractions. The old gods may be dead but their influence ll lives on.[1] Socialism, Communism, Nationalism, Imperialism, how n exalt them ! But all outside Christ and without Him, whether in individual or the group, is dead. The Church must itself realise t and declare it. Rome's danger in attempting to clericalise the d is not more than the Protestant danger of succumbing to simply man ideals. Barth's purpose is to put us into a crisis where our ism and self-confidence are utterly shattered, "to put man in his l necessity and hope before God."[2]

But if there is no way from man to God there is a way from God man, and that is in Jesus Christ, though it is only in Him as risen m the dead and set as the Son of God with power. The gospels st be read and can only be understood as breathing the Resurrection.[3] cause He was, He is, but because He is, what He was is left behind.[4]

[1] *Der Christ in Gesellschaft*, 1919, p. 13.
[2] *Romerbrief*, p. 515.
[3] *Der Christ in Gesellschaft*, p. 18.
[4] *Romerbrief*, p. 6.

Jesus Christ is a new *æon*, descending vertically into the plane of human probability. In Him the abyss is bridged, but He touches our life only as a tangent touches a circle, for He is not a fusion of man and God, either of God poured into man or of man caught up to God. The revelation of God in Him is apparently in His obedience, yet it is not in anything like the Sermon on the Mount, or His healing of the sick, or His call to repentance, that God stands revealed, but in the death on the Cross, where His obedience carries Him to the end of human probabilities, into the depths of human darkness and final necessity, where life alone is revealed. His death signifies a dying for us so far as we see God to be in it. The historical Jesus, it would appear, is a hint or symbol of the invisible God, Who is nevertheless actually present. He bridges the gulf in that He interprets for us the way in which God actually meets us in life. God's revelation is therefore something outside the reach of the Liberal critic as well as outside the reach of the pantheist. It is unhistoric. Yet Jesus is not an idea or illustration of a general truth, but a symbol of living and actual power, the *Verbum visible.* As we see the living God in His death we discover the way to our real life in the freedom and power of God. About Barth's Christology many questions will be asked. The only thing that emerges with clearness is his effort to maintain the transcendence of God. It is the Christ that has significance. But the Christ is on the plane of the original creation, and as such incomprehensible, having no content. The only thing left to man is a venture of faith. Faith is a real risk.

When a man recognises his bondage and knows his impotence, an entirely new probability emerges. He discovers the new man. " Is there a God ? " The question contains the answer. In God's " No " God's " Yes " appears. Faith therefore is not resignation, nor human doubting, but the leap away[1] ; it is God's miracle in the soul, not to be identified with any historical or psychical reality. Nor has it any contents. It is the pressure of God, so to speak, on the soul. Nevertheless it is the beginning of a new creation and as the crisis is as long as life itself it is God's repeated miracle. The Christian is thus a " restless man." His unrest is his rest, and his rest his unrest. How God works by Christ as Risen is simply incomprehensible and the only thing to do is to wonder at it. Barth brings us thus to an entirely eschatalogical view of the Kingdom. The kingdom of man is never the Kingdom of God, which can never be an historical event nor can it be made visible. It is the great original world of the creation lying beyond time. Towards such a Kingdom the Christian looks, and for it he waits as for a different order. Barth does not therefore despise the relationships of this life. The duties and obligations—personal, social, national and international—must be dealt with critically. A man must know how to endure much, and how to break down much.

[1] R. Bultmann. *Die Christliche Welt,* No. 19, 1922.

He must be able to say "Yes" and "No" in the name of God to all life's activities. Having this freedom, let him use it, only let him be sure that it is in God's name and not out of his own whim, prejudice, love of party, or worship of abstractions. What shall we do then? Perhaps our first business is not doing at all, but watching for and waiting upon God.[1]

Many questions rise out of the central one, and it will be argued, he says, that he has not answered them. But they only appear unanswered, for where and when shall a man in the Eternal Light not know what to do. Is a man not moved then by the truth of Christ? One thing, not many, we have to do, and that one thing is then not our own doing, for what can we do but follow the action of God.

Whatever difficulties we may feel about Barth's theology,—and there are many when we try to systematise it,—the valuable thing in it is its emphasis. In another age and in other circumstances it might be necessary to shift the emphasis, but just now in stressing "God alone," and insisting upon our watching for Him and waiting upon Him, Barth does us a real service. In our self-confidence and egoism we have almost forgotten that God is a partner in the business of life, let alone the chief partner. We assume that everything must be done from our side and for our sakes. With sublime confidence in our notions of progress, of education, of culture, it would appear as if nothing had been done or can be done by God for us and in us.

Whatever theological difficulties may be felt about the transcendent God, Barth restores to us the trembling awe of the prophets and brings us into line with the travailing soul of Jesus to Whom certainly it was no easy thing to know the will of God. Are we not going too easily into the presence of God and too readily applying His sanctions to our practices, schemes and purposes? And was not the life of Jesus a series of crises, crowned in the last great crisis? So far as Barth pushes us, with all our ethical aspirations, into a place where we make sure that we are not enthroning ourselves rather than God, he is all to the good.

Again, about what Barth calls the theme of all theology, the relationship of man in his sinful relativity over against the absolutely holy God, have we become strangely silent? We relegate the preaching of regeneration to the Salvation Army, as if it had to do simply and solely with social outcasts, as if it were too vulgar for respectable people who live by pious practices and bustling activity. Innocuous though these may be, they are not radical enough. We forget too easily that the great word of regeneration was spoken to a man of the type of Nicodemus.

And finally, whatever difficulties are involved in his eschatalogical view of the Kingdom, it comes at least as a healthy reaction to the unketting Utopias offered by some to-day, and is preferable to that

[1] *Der Christ in Gesellschaft*, p. 51.

offered by others who add to *les biens d'alimentation* only *les biens de culture.* If I may borrow a figure used by Thomas Kettle in another connexion, the kingdom of God is more than a belly question, even though one adds to it refined table manners and the most charming table talk. "My kingdom is not of this world"!

"The true sedative to revolutions which offer a millenium in one final flare, and to stupid notions of class warfare of just one kind, is the picture of economic disharmonies as long as life itself," where the thing that matters is the spirit in which we face and deal with them. Barth's idea of critical relationships under the eternal Light is good. Two things he offers; the one is background, and the other strength from above. All outside Christ and without Him is dead. And our great business is not with man as man but with man in Christ and by Christ.

JOHN PHILLIPS.

TO YOUTH GROWN OLD.

DREAMS drifting on the wind without a sigh,
Hopes rising listlessly as drowsy smoke,
Rising like smoke, no longer to invoke
The bitter mirth of men, the laugh and cry
Of men who deem us fools, our hopes in vain;
These are ours. We young ones sang one night, drank,
Danced, laughed and aped our fathers, till we sank
Into deep slumber, dreamless, without pain,
And in the morning we woke grey and old:
Our rapturous visions silently had fled:
We followed feebly where our neighbours led:
We thought as they, we did as we were told.
Oh, we who are so young, our youth is fled
If all our lovely pure desires lie dead.

M. I. C. BORER.

SOME COUNSELS AND CONFESSIONS OF A PUBLISHER'S READER.

THE annual output of books in this country is generally considered to be immense, and there are not wanting those who think that it ought to be and should be reduced, but, judging from a fairly wide experience, the number of works that never emerge from the manuscript stage must be ten times as large. Many, of course, are hopelessly impossible for one reason or another, but a considerable number fail to secure publication largely for the want of a little practical knowledge. The object of this article is to point out a few things that beginners in authorship do not always realise.

From what I have seen of authors and their ways I could not say that modesty is one of their most marked characteristics; even repeated refusals do not in the majority of cases tone down their infatuation for the literary offspring that a cold, merciless world refuses to pronounce attractive. It is seldom, however, that a writer is able to judge dispassionately his own work, not at all events while he is still glowing with the ardour of creation—and a commonplace mind can glow over its commonplaces, remember! It is so easy to read into our words mystic meanings that the cool reader cannot perceive. Failure to recognise all this, and an indisposition to admit that there can be anything seriously defective in what has cost so much labour, is the reason, no doubt, why an author is tempted to suspect that the manuscript which has failed to secure a favourable verdict has not been read by the publisher—or read only in a very cursory manner.

To begin with, then, let me lay it down with emphasis that every unsolicited manuscript sent to a publisher of reputation is read and most carefully considered; indeed, I have sometimes been rather impatient at the trouble taken with what a glance showed me was quite hopeless. But this does not mean that the publisher himself has read it. How can he? All the year round manuscripts pour in upon him on every conceivable subject, and he is compelled to seek the advice of those upon whose judgment he can rely, though he may prefer to take home with him now and then something in which he has a personal interest or expert knowledge. Naturally and rightly the final decision must rest with him, and his advisers are very often thankful that it does.

The publisher's adviser—or as he is usually called, the reader who must not be confused with the printer's reader)—occupies a not unimportant position in a publishing business, for it is to him that most unsolicited manuscripts are sent, and nothing can be done with them until his report is received. As few can be experts in more than

one or two subjects, a large publishing house will have a number of advisers, but who they are and how they are obtained are secrets known to the publisher alone.

The reader, it almost goes without saying, is sure to be keenly interested in his own subject or subjects, familiar with the history and literature, and quick to detect the advent of an original thinker or the breaking up of new ground. He ought to have a jealousy for good work, an anxiety that every book on the publisher's list for which he is, in a measure, responsible, shall be a credit in every way. Nor is this all. He should be in a position to say if there is a probable market for the book he has read, if there is a demand for it, if the title is the best that can be chosen, and if the plan of the work is well designed and all the ground covered, or if too much ground is covered and too much material employed.

Sometimes more is required than this. Quite frequently a manuscript contains excellent stuff, but the author has mixed up with it inferior matter, or he has made his book too unwieldy, or arranged it badly. What is to be done ? There is nothing for it but to separate out " the precious from the vile," or to re-arrange the whole and try to persuade the " only-begetter " of the work to adopt your pitiless proposals, which, needless to relate, he is generally very reluctant to do.

I think it will be conceded that the duties of a publisher's reader are by no means light, and I must confess that he seldom receives any gratitude from the author. Again and again suggestions and extensive alterations have been carried out, and the reader and publisher have put themselves to no end of trouble, but in the preface there was not a word of thanks !

Of course it is not always necessary to read through the entire manuscript to discover its character and merit, or demerit. One does not need to eat the whole sheep to find out what the mutton is like. A few pages are often very revealing, but many books are like a six-course dinner, and cannot be fairly judged until the end. In every case, however, I do not hesitate to say that manuscripts are never returned without having received the examination and attention they deserve, and often far more than they deserve. Competition is so keen that both the publisher and his advisers are on the look out for anything that is likely to be remunerative.

This brings me to the next thing that authors, and particularly beginners, should bear in mind, *viz.*, that books are published to sell, and that to sell they must make an appeal to the book-buying and book-reading public. This means that the choice of subjects is a vital matter. Yet it seems the very last thing many writers consider. They compose elaborate treatises on subjects already over-written, or without any general interest, and are disappointed when the publisher refuses to throw away his money upon them. Take theology, for

xample. During the last few years how many theological works ave I read, often learned, well-documented, and quite achievements . their way, but alas, going over ground that has been traversed times ithout number, and arriving at the same terminus. Yet all the hile there have been subjects crying for expression and discussion, bjects upon which we have few really fresh, original works. As oethe says, " There are many echoes in the world, but few voices," nd it is the voices that we long to hear and hear so rarely. An age-ng theme may become new when handled by genius, but those of us ho are not convinced that we are geniuses will do well to avoid the bjects upon which a vast library already exists, and endeavour to lect problems and topics that concern to-morrow rather than esterday, and about which comparatively little has been written. xcept in times of acute theological and religious controversy there is ot a great demand for theology pure and simple : if you question this, sk yourself, O reader, how many strictly theological volumes you have ought during the last two years.

The popularisation of difficult or abstruse subjects is work peculiarly itable for beginners in authorship ; they are saved the formidable sk of selecting a text and the ground is already laid out for them y the experts. Learned, academic, original treatises are not only xpensive, but are usually written in anything but clear and felicitous anguage, and, moreover, are apt to be over-burdened with material. What is required is a simpler book that will form an introduction to he subject, and induce the reader to launch out into the deep for imself. As an example of what I have in mind, consider such a work Dr. Otto's *Idea of the Holy*—as it is unfortunately called in English. n inexpensive book, certainly, all things considered, but like most erman theology far from easy reading, and containing much that is ore relevant to German students than to ourselves, although the complished translator has endeavoured to meet our needs by a delight-l—only, alas, too brief—contribution of his own. There is room re surely for a smaller book setting forth Otto's main positions, with me friendly criticisms, and if it were entitled *The Numinous*, who n doubt that it would command a remunerative circulation ? p to the time of writing no one seems to have seen or seized the pportunity, but I hope that I am mistaken.

An important factor in the acceptability and success of a book " the psychological moment." That " there is a tide in the affairs f men which taken at the flood leads on to fortune," is as true of ooks as of other things, and experience confirms the sage advice that we must take the current when it serves, or lose our ventures." Many good book has done badly simply because it came out too late, when ublic interest in the subject had subsided, or because at the time of ublication other questions and problems were obsessing the reading orld. A genius, of course, is largely independent of times and

seasons; in fact what is genius but the gift of creating its ow psychological moment? Every now and then an author comes on th scene who by the spell of his genius compels the world to read hi or by the originality and momentous nature of his discoveries arouse a general interest in his subject, although up to that time there wa little knowledge or concern about it. I am not, however, writing fo geniuses, who require no counsel and take none, but for those wh if their work is to attract notice, must study times and circumstance and learn to seize the favourable moment and cultivate the faculty intelligent prevision. Happy is the author who foresees a deman and has something ready to meet it!

I well remember my sensations when reading Charles Baudouin remarkable work, *Suggestion and Autosuggestion*, in the early winte of 1921. Here was something new and strange, even startling. No a whisper had reached me before of M. Coué and his miracles at Nancy I lent the book to a younger friend, a member of my congregation who had been teaching English in Berlin, and soon after the war bega was interned at Ruhleben. No sooner had he read the book than h also saw its wide significance, and we quickly came to the conclusio that what would be needed sooner or later was a simpler and mor popular work, with a description of M. Coué and his methods writte from personal knowledge. The following summer my friend went ou to Nancy, and, helped by his excellent French, got into close touc with M. Coué and his clinic, and when he returned, an enthusiasti disciple, settled down and wrote a moderately-sized book, giving lucid and attractive account of the French healer and his syste with some attention to its remoter applications. Meanwhile Baudouin book was slowly making its way, and by the spring M. Coué's wor had aroused great interest, which reached a climax when th unsophisticated Frenchman visited London to lecture and receive the dubious honour of a newspaper "stunt." This was th "psychological moment" for my friend's book, and, thanks to th acuteness and energy of his publisher, who from the first had taken th deepest interest in it, the book was ready, and when I went to Wigmor Hall to see and hear the apostle of autosuggestion, I found that th book was selling in the corridor like hot cakes from a basket. Previsio and perseverance received their reward; the sale soon reached fift thousand copies, and an American edition mounted up to over hundred thousand.

As might be expected, in a few months all sorts of manuscript began to arrive, evidently hurriedly written, dealing with the sam subject, but the tide had turned, and even those that secure publication never had the circulation of the book that was first in th field. The harvest had been reaped. It is astonishing how quickl public interest passes away. The cheap newspapers which wer willing for a season to rejoice in the light from Nancy, and absurdl

exaggerated and exploited the new cult, were soon, after their manner, pursuing other lights.

Among the things the reading of manuscripts brings home to one is the careless and slovenly way in which many authors send in their books. To ask a publisher to publish at his own expense a work that certainly may, but just as certainly may not, prove successful is in my judgment to ask what is very much like a favour, and the least that can be done is to send the manuscript in a form that can be read with ease and comfort. A disorderly script usually indicates a disorderly mind, or an intense self-conceit, implying that the writer is so distinguished that we ought to be grateful for the opportunity of deciphering his sacred scrawls or piecing together his precious fragments.

Some authors make so many cuts and insertions that it is a puzzle to discover what is the final text. The sheets are bound up in a massive binder, heavy to hold and awkward to read. Slippery paper is used that slides about on the slightest provocation. The chapters are paged separately instead of consecutively throughout the book, while references have to be searched for at the end, whereas their proper place is at the foot of the relevant page, where they can be seen at a glance. I am far from saying that a reader will condemn a manuscript because of its untidy, chaotic, illegible appearance, but patience has its limits, and what is worth doing at all is worth doing well.

The following details may be found useful to those who are contemplating authorship, and may have had no experience in the art of soliciting a publisher.

Unless one writes a clear, bold hand it is wise to have the manuscript typed, but the paper should not be very thin nor glossy, nor should it be too thick. Each chapter should be fastened separately so that it may be read by itself—a practical advantage.

The author's address should be on the title page in the left hand corner, together with the number of words in the book. A brief letter to the publisher should accompany the parcel, enclosing the stamps for its return and the registration fee. No end is to be gained by an elaborate account of the book, for the book will speak for itself, but if there is a commendatory letter from a name that carries weight it should be sent. Some authors feel it laid upon them to write a history of themselves, and offer all sorts of miscellaneous information, but my counsel is the historic one—Don't! Above all, don't ring up the publisher in a few days to inquire if he has read your manuscript, and on no account call upon him. The book has probably been sent to the reader, who will return it to the publisher with a report, and this may take several weeks—and perhaps longer. Possibly it will be found necessary to obtain a second opinion before any decision can be taken. If ultimately the manuscript is declined it is best to accept the decision with cheerfulness and repeat the offer to another firm;

but if the publisher and his reader make suggestions for the improvement of the book it is wise to give what they say a patient consideration, for an author is seldom the soundest judge of his own work, and is often entirely unconscious of the practical and commercial aspects of the case.

A great deal might be written on the question of the choice of a publisher and on other details, but I must content myself with pointing out that for a beginner at least there is a great advantage in going to a firm of reputation ; the author has the benefit of its name and fame, and also of all the resources of an experienced organisation. Book-buyers of discernment are undoubtedly more disposed to purchase a book published by a house of repute. The imprint of some publishers is itself valuable recommendation of an author as yet unknown.

There is a temptation to which many would-be authors are prone to succumb—the temptation to trust that the complicated machinery of a publishing house will somehow change a careless, unfinished, uneven manuscript into a compact, perfect, literary treasure. Of course this is a fond delusion. An author worth his salt will feel that he must expend himself, his very soul, and all his brain, upon his book. Publisher and reader may succeed in clearing away excrescences and suggesting excisions and re-arrangements, but they cannot write the book itself. Let it be understood that a book means hard work, and cannot be tossed together in a few weeks. Unless the author throws himself into his task right to the very end he will not succeed, and he will not deserve to succeed.

ERNEST CHARLES.

CHRISTIAN RESPONSIBILITY IN THE ACQUIREMENT AND USE OF MONEY.

THE money question is one of the most urgent problems of our generation for the individual Christian and for the Church. The old highwayman's challenge, " Your money or your life," would seem to be the grim utterance of the Time-Spirit of our age. Either our money must now be truly given up to achieve social well-being or the very life of society must be surrendered.

The economic puzzle lies beneath all our problems like a vast stratum of almost impenetrable rock. It runs beneath the problem of *physical health*. Lack of money is lack of food, lack of air, lack of shelter, lack of interest in life, lack of everything except a higher mortality rate and a higher rate of sickness. The average length of life, it has been claimed, among the richest is fifty-six years, among the poorest twenty-eight years. The colossal figures of infant mortality among the poor show that lack of money is the loss of children, perhaps the bitterest privation of all. The rocky stratum of economics runs beneath the *moral* problem,—crime and moral perversion are traceable increasingly to the shocking housing conditions in which so much modern youth is reared and to the severe mal-nutrition of the poor: whilst an intense love of money is eating out the purer tastes for moral and spiritual culture in every class of society, and the eager pursuit of wealth is fast becoming the predominant aim of most lives. It runs too beneath the *international* problem, for the clash of nations and empires results mainly from the economic need for markets and for outlets for surplus population which can no longer be sustained at home. This was one of the fundamental causes of the Great War, and it is a great operating factor in the Pacific menace which is slowly rising in the East. The need for overseas commerce keeps Imperialism, however enlightened, bristling with armaments which must eventually compel their own use.

Finally, the economic problem underlies the *religious* one. Real religion, of course, is deeply interested in all these other problems. No longer do we imagine that religion aims at simply raising the individual soul *out* of these conditions. Rather it sees the soul's salvation in the development of that spirit which will put these conditions right. The soul becomes Christian as it comes into that relation to its fellows which fulfils the Will and reproduces the Nature of God: it is then right with God and filled with the peace of salvation. But for that very reason if all its relations to its fellows are right, whilst its money-relation is wrong, its religion remains stultified and unfulfilled. The Christian Church cannot be wholly Christian until it is economically righteous and true. It should be therefore a matter

of the utmost concern to the Churches that they are practically empty of the poor, whilst where they are filled at all it is by the well-to-do classes. Can this be natural and right in the Church of the Carpenter-Son of God Who preached a Gospel for the poor and declared the difficulty of a rich man entering the Kingdom of Heaven ?

We still suffer much from a false spirituality which will not believe that the material element in life must be rightly organised if the soul is to flourish and find salvation. Even to attend to these things, we are told, is to be unspiritual. The social gospel they say, is unspiritual ! This, forsooth, from believers in the Incarnation of God—the *enfleshment* of the Holiest—from *well-to-do* followers of the poor and lowly Christ. This attitude is solemn nonsense and has been well described as a view which " enables men to pluck the world out of their hearts in order to stuff it into their pockets." No ! The economic question is vital for the Christian. He must be right here as he must be right everywhere. " Ye shall be perfect, even as your Heavenly Father is perfect." A spirituality which will not face up to the economic problem is not spiritual enough.

This conviction of a grave responsibility on the Christian's part for a true economic relation to his fellows is greatly reinforced by a study of the teaching of Jesus.

In no less than six parables does He indicate the seriousness of money. In the Parable of the Talents He pleads for a conscientious responsibility and industry in using the resources of life ; in the story of the Unjust Steward He praises cleverness and ingenuity in the use of money ; in the Parable of the Prodigal Son he indicates the sinfulness of waste and self-indulgence ; in the story of Dives and Lazarus He expresses His abhorrence of extremes of wealth and poverty ; in the story of the Rich Fool He shows us a soul lost through trust in riches ; and in the Parable of the Unemployed in the Market Place He pleads for the utmost generosity and for a daring equality in meeting human need.

There is a fine balance in this teaching of Jesus about money. Whilst He recognises the peril of riches—as in His peremptory command to the Young Ruler to renounce his possessions—He hates all carelessness and slovenliness in their use—as His commendation of the Unjust Steward reveals. To Jesus money was at once nothing and everything. It was nothing as an end and everything as a means. It was nothing as an object for life and the soul, but as a test of sincerity, of love of the spiritual, and of loyalty to right, it was invaluable, it was the acid test.

So it is to-day. The Gospel finds its severest test just here in the economic relationship of mankind. This question is a sharp test of our faith. Do we really believe that economic relations can be so adjusted that no-one need be defrauded of the means of life—true life —full life ? If we believe in God and His Gospel of Love to every soul

must we not believe that? Yet many Christian people are still enslaved to the idea that economic laws forbid any such crazy idealism. They believe that these laws are like the laws of nature—as uncontrollable and as arbitrary? Christian belief, however, asserts the supremacy of God over all laws and the power of His Spirit to adapt all laws to His purpose. As a matter of fact so-called economic laws are no more than *a statement of the ways in which humanity usually reacts to given economic situations*. Granted a wide and deep spiritual and moral change in humanity or in any considerable section of it, and these laws would have to be differently stated. It all comes back to the degree of our faith in God and His redeeming power upon mankind. There are two ways of focussing that power. One is by merely declaring the truth verbally, with convincing effect upon other minds, the other is by re-adapting one's own relation to money matters in harmony with the Gospel. A true evangelism would adopt both methods and not rest content with merely preaching Christ, but seek also to live Christ.

The Christian responsibility for money has two main aspects—acquirement and use.

I. The amount of money we receive personally and the way it is obtained are matters that vitally affect our spiritual life. There are those, of course, who believe—and the present writer is among them—that a true distribution of wealth cannot be achieved whilst the means of production and the machinery of distribution are retained in private ownership and made to serve primarily the profit of such ownership. The steady and constitutional revolution on a world-scale that must be sought to bring about public ownership and make it successful cannot be achieved suddenly, and so the question arises as to what policy the Christian can follow immediately.

Such an interim policy may be stated under three terms—Simplicity, Innocency, Efficiency.

1. *The Christian should aim at Simplicity in his standard of life.* He is not free to emulate the extravagance in display or the freedom in expenditure of his non-Christian neighbours. And this for many reasons. He does not believe that comfort and luxury are healthy: he knows they are enervating to the mind and body, and degrading to the soul. Moreover, luxury expenditure is not good for society. That workers who might be providing necessary clothes for the needy should be kept busy making expensive gowns and unnecessary suits for the already over-clothed is a misuse of Divine resources and a mockery of human need. The Christian will, on the contrary, seek to drive his influence as a consumer along the channels of really healthy and productive expenditure. The final reason for simplicity of living is that he does not desire to take the maximum but rather the minimum amount from the common pool of human resources, and of that amount he desires to give as much back as possible in healthy ways.

In 1879 Matthew Arnold, for the text of his criticism of both the aristocracy of birth and of wealth in this country, used as he termed it, " a striking maxim, not alien certainly to the language of the Christian religion, but which has not passed into our copybooks, ' *Choose equality and flee greed.*' " There is a good motto for the Christian's standard of life. In the midst of a money-loving society fast losing its soul to mammon he is to show an example of simplicity and modesty in his economic demands.

2. *But he will seek also Innocency in the sources of his income.* This, like his simplicity, can only be comparative in a society not definitely organised on Christian principles, but surely the Christian will endeavour to avoid as far as possible complicity in the economic injustices of his time.

Will he, for example, draw his revenue from a trade that injures humanity—from the trade in armaments, or in intoxicating liquors, or in opium and similar drugs as they are used for drug-addicts ? If in any way he is responsible for employing people can he profit by conditions that injure or defraud them, such as unhealthy buildings or insufficient wages ? An American author, in a brilliant novel, *V.V.'s Eyes,* tells of the dramatic and sudden discovery of her father's tobacco factory by a fastidiously-reared, luxury-loving, girl. She found the conditions of labour vile in the extreme and realised at what a price in human happiness her own exemption from toil had been bought. Will Christian women living in comfort fail of the courage to enquire into the conditions that yield their incomes and provide their wider opportunities in life ?

It is of the utmost importance that Christian people should scrutinise their investments and discover the conditions under which their dividends are produced. It may become an urgent duty to protest against unduly large dividends. Although such protest may be unavailing against the influence of other shareholders or directors of the industry involved, it nevertheless exercises a greater moral influence than is often realised. The writer has known Christian people who have been deeply distressed in conscience at the way in which dividends of an excessive character have been made for them by the industrial machine. It is not enough, they feel, for them to determine to use such reward for mere capital wisely and beneficially, *it ought never to have come their way.* It means that either labour or the consumer has been defrauded, doubtless in some cases with tragic results to the victims.

Moreover, such awakened Christian consciences feel deeply that while their money is linking them on to social injustice and the defrauding of any part or type of humanity, they cannot hope to enjoy that perfect communion with the All-Father which Christ came to give them. Injustice between man and man, however unconscious and indirect it may be, delays humanity's full reception of the Spirit of God.

For example, if a Christian man is receiving dividends from industrial concerns which are exploiting native labour in Asia or Africa or India, can he really hope to enjoy communion with God unless he is seeking honestly and energetically to use his proportion of influence for just and humane conditions? Must not Christians, for their own soul's sake as well as for the sake of humanity, often retire from such complicity in evil as a final protest against conditions they are powerless personally to alter?

So acutely have Christian people come to feel this problem that recently a large number of shareholders have formed themselves into a society[1] to encourage one another in an insistent demand upon the concerns in which they are interested for the application of Christian principles. "A living wage before dividends" is one of the axioms of this movement.

It is a curious fact that so hardened has commercial opinion become to the demand for excessive profits that cases are known to the writer where Christian men who have definitely refused to profiteer have even been suspected of trying to pass off an inferior article, if not of dealing in stolen goods! The price was too good to be true! Yet is it too much to ask that the Christian should disdain as a dishonouring and soul-ruining thing the acceptance of pecuniary advantage without fair service rendered and fair value given? To grow richer by the ruin of other lives, to keep back the due reward of labour, to accept something for nothing, to indulge the grasping bargaining spirit of the world, these things cannot be for the Christian, if only for the final reason that they shut him away from Christ.

3. *But a third element governing the acquirement of money by the Christian is Efficiency.*

A disregard for money, a disdain of the material element, may all too easily run into a criminal carelessness in the handling of so great a power. If one's service to society is to be kept efficient a certain amount of economic resource is necessary. The Christian must not forfeit his economic self-respect. He must demand an order of society for himself and for others which rewards efficient service with adequate apparatus for efficiency. We Christian people are to show ourselves the true masters of economics or economy. It is a symbolic fact that the Greek word for the Kingdom is *οἰκονομια*—the economy of God. It is sometimes said, very foolishly, that the Church had better leave economics alone as she is not particularly expert in them. But that is not true. The supreme business experts of this, the most prosperous country in the world, are for the most part sons of the Church, boasting a Christian profession. Let them then show their expert character in fashioning a Christian Economics—in financing a Kingdom of God!

[1] The Shareholders' Society (Secretary, Miss Theodora Wilson Wilson).

It is no mere ascetic policy in regard to money that we must seek, *but a real efficiency for spiritual purposes.* So we come to the kindred question.

II. The Christian's Use of Money.

That intrepid servant of God and humanity, David Livingstone, left behind him a golden slogan for the modern Christian as he faces this problem. "I will put no value upon anything that I possess," he said, "save in reference to the Kingdom of God." What other policy can a Christian adopt? Let us repeat, he cannot afford the ordinary expenditure of his worldly neighbours, because he is involved in a peculiar expense—*the financing of the Kingdom of God.* It is here that so many people are failing. They give to the cause of God in the world or to the succour of needy humanity what they can conveniently spare, but *they do not organise their life to be able to spare the maximum amount.* What ingenuity and resource, what self-denial men will put into saving for a home or raising capital for a business, or to purchase some work of art or carry out scientific research: but to build the Kingdom of God, for this their giving is left to be spasmodic and haphazard, casual in the extreme. Yet, as a wit once remarked, "personal consecration is not complete till it is purse-and-all." What is needed is that men and women should say, "We are Christians before we are members of society; we will plan our lives with a view to the economy of the Kingdom of God, remembering that Christ looks not upon the gift but upon the sacrifice the gift involves." Then would the Christian public startle the world with its giving; the sinews of the holiest war of all would never be slack and Christian gold would speedily pave the streets of a city of God.

For this purpose the old Scriptural practice of tithing one's income has a lot to recommend it. There are people who object to it on the grounds that tithing is "only a tenth." One would dearly like to know whether such folk give more than a tenth! A tenth is a considerable amount for the average Christian to give away. The value of the method, however, lies in its very definiteness, for you cannot be too definite in economics. Mathematics is an exact science. What "tithing" might mean is powerfully illustrated by a native missionary movement in Africa. Some simple African Christians, upon whose hearts lay heavily the evangelisation of their country, realised that if ten of them put aside one tenth of their resources an equal income could be provided for an eleventh man who could thus give all his time and effort to the Gospel. Supposing every ten Christians in this country released an eleventh man in that way for whole-time service for the Kingdom of God! The money, of course, might be better used than in that way—but what might not be done with *consecrated ingenuity* in the realm of Christian finance!

Dr. Fosdick, in his *The Meaning of Service*, has written eloquently

of the marvellous possibilities of the modern financial world system. After speaking of the limited life of our Christian forefathers in the eighteenth century, with no railroads, no steamships, no newspapers, no cables, no world-wide credit system, " that makes money fly faster than the wind," he goes on :—" How many in this new day live as though the old day were still here ! They too support their families, pay taxes, contribute to the local Church, and on occasion give to the neediest cases in their town. That is the limit of their financial output. In this modern world they are anachronisms— . . . as out of date as horse-cars. For one of the miracles of our age is the power it puts into the hands of a man with a few dollars to join himself with other men who have a few dollars and *within a few hours to put their pooled resources at work anywhere on earth from the centre of China to the heart of the Congo*. Modern opportunities for money's use are more marvellous and enticing than *Arabian Nights*, and more romantic than the folk-lore of any people."

In the churches there are many people of great wealth. Of them it is written, " To whom much is given of him much will be expected." Their responsibility is overwhelming. They should get together and assist one another to discover the best and fullest use that can be made of this enormous power of finance. " One who can in such an opportunity see nothing but duty is blind. Who would not love to play with this new white magic by which a man can put himself at work round the globe ? "

There has recently come to light a most romantic and stirring story in regard to British Missions. A young man some years ago presented himself for foreign service to one of the big missionary societies. He seemed talented and fit in every way but one. A careful medical examination showed him to be unfit for service in foreign climates, and in bitter disappointment he surrendered his hopes. For long it was a cruel trial to him, and he could not see daylight through the problem. Why had God so endowed him whilst leaving him so helpless before this disqualification ? He gave himself to prayer, seeking God's meaning. At last he made this resolve : " If then it is God's will for me that I must remain in this country in business, my business shall be the Lord's, and all the profits shall be devoted to His work in foreign lands."

He entered business life. His first year's profits were £75. This he sent to the missionary society. The next year he sent £480, the year following £1,024, and successively £2,500, £3,000, and last year £3,500. In six years he has paid into the Lord's treasury £10,579, in place of the personal service he had aspired to render. He feels he has found God's meaning, and he is sending a score of men in place of one !

One suspects that the whole system of Church finance needs to be thoroughtly overhauled. The recent report of the International Business Men's Committee on Church Finance makes fascinating

reading. But its scope is curiously limited to the problem of *giving*; it does not deal with the subtler and deeper problem of *sharing*. It recommends the adoption of a weekly envelope self-assessment scheme of giving in all the Churches, and the experiment is gaining a wide support. But the prevalent system of collection-taking in Church services is exceedingly crude. When will our Churches finance themselves with the dignity and efficiency of a Masonic Lodge? The collection is a crude interruption of the atmosphere of worship: it is often a parade of very unworthy gifts before a God whose whole passion is to share with prodigal fullness. Such giving is too casual and unconsidered. It is too easy, in short. It was Dr. Hudson Taylor's strict custom to refuse to have collections at the meetings he addressed as deputation. On one occasion the chairman, his host, was most indignant at such an attitude. Fancy refusing a collection, the man must be mad! But all that night the chairman could not sleep. He greeted Dr. Taylor in the morning with the words, "I know, Doctor, why you would have no collection at the meeting. I have not slept all night asking myself whether I have been playing fair with God. If you had taken that collection I should have put in my usual five guinea cheque. This morning my conscience is awake and I must ask you to accept this instead." And he put into the doctor's hands a cheque for £500.

If that spirit of "playing fair with God" governed all our use of money what scrupulous care we should exercise in the administration of our talent! It would be impossible, for example, for Christian people to gamble and bet, in however small a degree, with so sacred a power. There are great temptations in money, as Jesus indicated when He called it "the mammon of unrighteousness," but by His grace they can all be overcome and that very power, so sinister in unconsecrated hands, can be used to the building of "eternal habitations" of friendship.

The last word, of course, has not been said here concerning the Christian and his money. Eventually the developing Christian conscience will come to see how illogical it is to believe in the full sharing of spiritual privilege and resource, as is indicated in the Sacrament of Holy Communion, and yet fail in the fullest sharing of all material resource. Voluntary Christian communism is the ultimate economic goal of the Christian Spirit. What democratic society will seek increasingly by force the Church holds in trust as a Gospel, and it is this fact which makes her the ultimate temporal, as well as the ultimate eternal hope of mankind. That is a subject, however, that requires separate treatment. Meanwhile let us be as honest stewards as lies in our power of the wealth that comes into our hands by innocent means, as becomes those who in obedience to their Divine Master attempt no longer the impossible service of God and Mammon, but seek to serve God alone for ever.

A. D. BELDEN.

A SON OF PONTIUS PILATE.

I—A MEMORY.

"FATHER, tell me about the strange Jew that mother knows of. I heard her say to you that you should not have crucified the brave man. Mother told me to ask you."

Pilate looked at the eager face of his young boy, and was silent.

"Tell me, father."

Then Pilate spoke, looking (as if he saw a vision), at the blue waters of the Mediterranean. The father and son were sitting in an alcove made with shrubs. Before them lay the sea sparkling in the summer sunshine, for it was the month of June.

It was indeed a peaceful scene, a contrast to that tumult in Jerusalem. Did Pilate see again that crowd of angry, fierce-faced Jews? Did he hear again their frantic cry, "Crucify Him, crucify Him!"? He gave a slight shiver, for he could not forget. Then he spoke.

"The Jews brought a man to my tribunal they wished to put to death. His name was Jesus Christ. I tried to save him from his countrymen, but it was all in vain. I can see the man now, standing before me, as calmly as if he were a Roman, not a mere Jewish peasant. I asked him questions and he answered as if he were the judge, I the accused. The Jews clamoured for his death; their fury increased with every attempt I made to save their victim from their malice—the accursed race!"

"O Father, why did you let the wicked Jews kill the brave man?"

Pilate smiled a cynical smile as he answered, "Your father loved his own life, and the dogs of Jews said that if I let this man go I was not Cæsar's friend, because Jesus declared he was the King of the Jews. I questioned him about it. He said if his kingdom were of this world his servants would fight for him. Then I delivered him up to the soldiers. I let them mock him and put on him a purple robe with a crown of thorns. I thought if I showed Jesus to the mob, wearing the purple robe and hurt by the crown of thorns, the Jews might be moved to pity; but the accursed dogs only raged the more. I cannot forget the sight of that calm, beautiful face, torn by the sharp thorns. It haunts me in my sleep. Again and again I see the dark, mysterious eyes, the kingly bearing, the perfect calm shown in every movement; again and again I hear the fierce shouts of the mob. Your mother sent word to me that she had a dream concerning Jesus and begged me to release him. But what could I do? It would mean death to me. It would be easy for the Jews to make a charge of treason against me. Cæsar will tolerate no upstart Jew making himself a king."

"But, Father, you say Jesus said his servants would not fight; he could not be a real king."

"No," Pilate answered, "but then the Jews would not believe this. There was another charge brought against this strange man. His countrymen declared that Jesus said he was the Son of God, therefore he was guilty of blasphemy and, by their law, ought to suffer death."

"Perhaps he was Hercules come down again to earth" the boy cried, his eyes shining with excitement. "O Father, how could you let savage Jews crucify him? Is there a life of him? How I should like to read it!"

"No doubt there are legends," Pilate said scornfully, "I know there was a tale that he rose from the dead. I have no doubt the disciples stole his body from the tomb and made the tale up. There is a man called Paul who seems quite mad. This dog of a Jew believes and teaches that Jesus is not dead but is living. Paul has collected a number of fanatics, who call themselves Christians. I have no patience with these fables. But there is no doubt Jesus was a strange man. I cannot forget him."

"When I am a man," Rufus declared, "I shall go to Syria and try to find out all I can about Jesus. O Father, how could you let the Jews kill such a brave, good man?"

"Would you rather have the man saved and your father killed, Rufus?"

The boy was silent. Pilate put his hand caressingly on the boy's fair hair. "I believe my little son would rather have his hero than his father!" To Pilate's surprise, Rufus burst into tears. "Rufus, that is not like a Roman boy." Rufus checked his sobs and looked at his father, his small hands clenched, his eyes looked quite fierce. "When I am a man," he said, "I will be a soldier. I will fight the Jews."

"That is right, my son. You can look forward to the time when you can revenge the death of your hero. We will go indoors now, the air becomes too hot."

II—RUFUS AND THE LIVING TORCHES.

Rufus could not forget his father's account of the strange Jew. He admired the courage of the Christians, but, with all his admiration for Christ, he could not join his followers.

One night, seeing the sky lighted up by flames coming from Nero's Gardens, he entered, and stood transfixed with horror at the sight of the living torches. A man, noticing the Roman's expression of indignant protest, came to his side as if he felt there was a bond of unspoken sympathy between them.

Rufus regarded the stranger curiously. He saw the expression of exaltation on his face as he looked at the torches.

"Why are you not burning as a torch?" he asked, convinced that the stranger was a Christian.

The man gave a slight start, then he said quietly, " May I not ask the same question of you ? "

" I am no Christian," Rufus answered scornfully. " I thought you were because you seem to exult over the ghastly sight. I ask again, why are you not burning ? "

" Christians do not court martyrdom," the man answered. " I have not been discovered. I came here to witness the triumph of my brave brothers in the Faith."

" You know," Rufus said, " from what I hear of you Christians you believe all your persecutors will agonise in everlasting fire. So you really have the best of it."

" Our persecutors will be saved if they repent and believe," the Christian said. " God is merciful."

" Very merciful," Rufus answered sarcastically. " I do not think the gain of thousands is worth the eternal agony of millions. I say more, for no soul ought to be happy in bliss if even one poor spirit is in eternal torture. I mean the bliss is made unbearable by the knowledge of the everlasting torture."

" You are a pagan," the man said. " You do not understand the awful sin involved by the refusal of God's gift, the sacrifice of His Son."

" I do not believe," Rufus said, " that Jesus ever intended that you should put such a cruel construction on his words. It seems to me he was speaking of a purifying fire, not of an endless torture."

" What do you know of our Master ? " the man asked in surprise.

" I have read a life written by a man called Mark. See, I have the roll here." And Rufus drew a small roll out of his pocket. " The man," he continued, " who told his disciples to let the little children come to him could not condemn one poor soul to undying fire. You do not understand, you judge Jesus from your own cruel natures."

" You are making a great mistake," the Christian answered sternly. " The crime against God is so great it needs an eternal hell to give a just punishment. God is merciful ; it is the sinner's hardness of heart that causes his eternal doom."

At this moment a sudden puff of wind blew the flames aside, disclosing the sickening sight of the blackened body of a young girl. But for all the suffering, her eyes were shining with an undying light. Rufus could see the wonderful ecstacy her faith gave, amid the awful agony. Again the relentless flames encircled the body. The Christian looked at Rufus, his eyes eloquent with triumph. " Did you see faith's victory over the agony of the material body ? "

" Yes," the Roman answered, " it is truly a marvel."

" It is a faith that will live when Rome has gone the way of all great empires. There will be only one world empire, the Kingdom of Jesus Christ."

Rufus smiled disdainfully at this wild statement.

"You do not believe me," the Christian said. "I have no proof to give you. It will not come in our lifetime."

"No," Rufus answered scornfully, "or in any man's lifetime. A miserable, fanatical sect to rule the world! It is as true," he added with contempt, "as your Christian hell. It would be far better for your Master not to have lived rather than that untold millions should suffer endless torture."

"You do not understand the depths of God's mercy or the righteousness of His judgments," the man answered.

"No," Rufus returned, "I do not. No doubt I am in pagan blindness, but I think it is a pagan blindness that, as the centuries go on, will penetrate the Christian light."

"God grant that your eyes may be opened before it is too late," the Christian said sadly.

"I would rather not go to your heaven if millions are for ever in hell," Rufus answered scornfully.

"You are blinded," the Christian said, "blinded by your pride of intellect."

"And you are blinded by your belief in a cruel God. I am sure Jesus Christ did not intend these words to be taken literally. But it is no good reasoning with fanatics. Doubtless in the future your Master will be better understood. I should have loved to see him."

Rufus turned away and left the horrible sight. But he could not forget the Christians, their wonderful faith, their brave endurance of torture. It was their doctrine of a lost world, eternally damned if its inhabitants did not accept their teaching, that repelled him.

But Rufus was no coward. He openly spoke of his admiration for the Christ, and at last the martyr's death was the consequence.

The pagans wondered as they feasted on the pleasure of seeing his tortures, that no word of hell-fire for his persecutors was spoken.

"What a strange Christian," they said, as they dispersed after the end had come. "He does not send us to the eternal torment of hell."

* * * * *

A strange Christian! Is not the mistaken belief in an unjust God yet more strange? But it was a cruel age and men could not rise above their natures to a clearer light. "The mills of God grind slowly," and human nature is a stubborn soil to soften.

The love of the Christ gleams like a thread of gold through the dark horror of the fiendish doctrine; it is the Christ Who lives for ever, it is the mistake that perishes.

Neither mourn if human creeds be lower than the heart's desire!
Thro' the gates that bar the distance comes a gleam of what is higher.
Wait till Death has flung them open, when the man will make the Maker
Dark no more with human hatreds in the glare of deathless fire!

FLORENCE NEVILL.

"CHRISTIAN SCIENCE":

AN ENQUIRY.

ELEVEN years ago I made the acquaintance of "Christian Science" in the following manner. A member of my Church, Mrs. N., a poor and illiterate woman in late middle life, was taken seriously ill and removed to hospital on the instructions of her doctor, who told me that, in his opinion, she was suffering from a malignant and inoperable growth. This diagnosis was confirmed by the hospital surgeons. After lying there for some weeks she was sent home, as the beds had been requisitioned by the military authorities. I saw her every week, and at the end of three months she was obviously dying. In extremity I called on the doctor. He said, "She can hardly live more than a fortnight, and medical skill can do nothing more for her beyond making her as comfortable as may be." I asked if he would consent to my calling in a Christian Science healer and continue to be responsible for the case. Rather to my surprise he agreed. I took this course, not because I believed in Christian Science—having then no knowledge of the subject—but because I had long suspected that religious healers have access to some curative force denied to purely materialistic science. The Christian Science authorities in the city were at first unwilling to take up the case with a doctor in the background, but ultimately, under pressure, they agreed, and two days later the healer called to give Mrs. N. treatment. He merely sat by the bed-side in what I can only describe as friendly silence. He said a few words, very few, to the effect that "God is All; God is Perfection; God is Immortal Life, Immortal health; God cannot be sick; God is All; therefore you are not sick; you cannot be sick; your illness is a dream, a false idea made up by your mortal mind." It almost sounds like mockery to say this to a woman wasted, in pain, and manifestly dying; but, at the time, it did not sound mocking or lacking in sympathy. Many utterances of Christian Scientists, when repeated in cold blood sound unreal, even ridiculous, yet, when spoken in the atmosphere of an almost passionate belief in God, they take on the flavour of prophetic cries, exaggerations to cold reason, but food for the devout mind. Mrs. N. said she did not understand what he had been saying, but protested, however, that she felt better after each visit. In three weeks' time the improvement in her health was obvious, and the doctor confessed his astonishment at her increased vitality. The healer came twice weekly for ten or twelve weeks. He never sympathised with the patient. He never referred to her disease, but spoke as though it were not there, nor ever had been. He never

prayed aloud ; nor did he touch the patient. As Mrs. N. grew stronger he read the Bible to her, with an exposition from another book which was strange to me. He left a fair amount of literature, including a copy of the Christian Science Text Book, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy. Mrs. N., now sitting up in bed with rapidly filling rosy cheeks and cheerful spirits, tried to read this book, but said she "didn't know what it was all about"—a very pardonable ignorance. She recovered what was apparently a normal state of health, which continued without serious interruption for three years subsequent to the events narrated. No fee of any kind was charged ; nor was any attempt made to take her off to a Christian Science Church. She died during the influenza epidemic at the height of the war. The healer was not summoned, and such medical help as could be obtained was most inadequate. Death was attributed to bronchial pneumonia.

The doctors with whom I discussed the case were of opinion that Mrs. N. was indeed cured of a grave illness, though her complaint may have been wrongly diagnosed, and that the cure was probably the result of powerful suggestion operating mainly on and through the religious side of her nature. I felt bound, however, as a Christian minister to enquire further into teachings and methods of visiting the sick which could produce such helpful results, and which seemed to make common people so happily sure of God. Accordingly I made myself familiar with Christian Science literature. I struggled through the strange and half-coherent philosophy of Mrs. Eddy, forced at last to the conclusion that either I lacked intelligence, or she was a more than usually unreasonable woman. I attended Christian Science worship and talked with many Christian Science Church members, some of whom had been healed of serious complaints. I remain an unrepentant Congregationalist, but one forced in justice to admit that Christian Science is a religious enthusiasm not untrue to Jesus in spirit and fruitful in good works. To those who can accept it it is a potent means of spiritual healing, well established and authenticated. As a theology it is inadequate ; as a philosophy it is ridiculous ; as a Church it has the appearance of an over-capitalised American religious trust, administered autocratically from Boston, and blind to all progressive thought either in science, philosophy, or Biblical criticism.

Christian Scientists worship God as revealed in the life and teachings of Jesus Christ, but a focus of their thinking—I will not say of their worship—is the late Mrs. Mary Baker Eddy and her voluminous writings. If you go to a Christian Science service you will hear little else beside Mrs. Eddy from beginning to end. You will sing her hymns—she calls them poems, but they are inferior to the twopenny rhymes of Ella Wheeler Wilcox. You will hear lengthy readings from the book *Science and Health* and also from the Bible. No exposition is allowed except that contained in Mrs. Eddy's *Key to the Scriptures*.

here is no settled or paid ministry, and sermons and exhortations are rely heard. The prayers also are provided by Mrs. Eddy; so is the rm of worship. You will say, not the Lord's Prayer recorded by the vangelists, but Mrs. Eddy's paraphrase of it, as follows: "Our ather Mother God, all harmonious, adorable One. Thy kingdom is ithin us. Thou art ever present. Enable us to know—as in heaven, on earth—God is supreme. Give us grace for to-day; feed the mished affections. And infinite Love is reflected in love. And Love adeth us not into temptation, but delivereth from sin, disease, and eath. For God is now and forever Life, Truth and Love." It is not reverence in Mrs. Eddy thus to re-write Jesus. She considers herself, nd is considered by her followers, to be divinely inspired, and in the uccession of the prophets. *Science and Health* is printed, bound, and some editions versified, like a Bible. Unlike the Bible, however, is an expensive volume, costing, in cloth, 12s. 6d.; in leather, one uinea. It is to be observed that, though its healers cannot fairly be harged with commercialism, the Christian Science Church is in other ays a highly developed business enterprise, drawing immense revenues om Mrs. Eddy's copyrighted publications, and from the contributions seven or eight million Church members. Mrs. Eddy herself ccumulated a fortune. She used to charge a fee of three hundred ollars for three weeks' tuition at her Boston Theological College, and t it very easily. Her wealth, together with all that continuously owing into headquarters at Boston, is now administered in the narrow terests of the denomination by a secretive, autocratic trust, whose ethods are a model of how to build up and run a gigantic business. hese methods, shrewd and far-seeing to a degree, were laid down Mrs. Eddy herself, and there can be no doubt as to her genius for fairs. During her long life-time she ruled her growing Church more bsolutely than any Pope. Dead, her sway is mightier still.

This remarkable woman was born in an obscure provincial town New England about the middle of last century. She had no more ducation than other girls of her station, and that was very little. Her ildhood and youth appear to have been commonplace. In early e she made the acquaintance of a faith-healer, Dr. Quimby, who ured her of a long standing malady. It can be proved from her own rrespondence that she learnt faith-healing from him, and imbibed any of his ideas. Opponents of Christian Science claim, not without me ground, that Dr. Quimby is the originator of the whole system, nd that Mrs. Eddy merely elaborated and organised the method. It as been urged by an American critic of standing that Mrs. Eddy did ot write, and could not have written, the book bearing her name, and hat, possibly, she stole the manuscript from Dr. Quimby. There is owever, a flavour of malice in this suggestion which will not commend to Christian people. It is sufficient to say that wherever Mrs. Eddy erived her teaching she so imbued it with the force of her own

personality as to make it, for all practical purposes, an origina contribution to religious literature.

The book, which has now passed through more than two hundrec large editions, and has a circulation in every part of the world, claim to be a scientific and logical system of religious healing by which every manner of disease and sin can be overcome without recourse to anything but certain forms of thought. A frank, even a sympathetic examinatio of this work, shows it to be neither scientific nor logical, as educate persons understand those words. In fact it is so obscure, loosely worded and self-contradictory that it is very difficult indeed for a mind with any training in precision to make out what the authoress does mean I feel convinced that many Christian Scientists of my own acquaintanc glean little more than an emotional impression from Mrs. Eddy's words Such impressions may do them good, but it is absurd to call them "scientific" or "logical."

I am indebted to Miss Carta Sturge for the headings in the following sketch of Mrs. Eddy's teachings. I have compared the outline carefully with the text-book, and, though its brevity must necessarily do Mrs. Eddy some injustice, as far as it goes it is fair and accurate.

1. The first principle is that *All is One; One is Supreme Being, is God All is God.*
2. From this is deduced that *Because All is God, All is Mind.* It is not clear that by "mind" Mrs. Eddy means "consciousness." She uses as synonyms the words "Intelligence," "Life," "Spirit," as opposed to blind force or "matter."
3. *Since All is Mind, Mind alone is Real.* It is, I should say, easier to read half-obliterated cuneiform than to discover precisely what Mrs. Eddy means by "Real." I suspect that she does not know herself. All that we understand by the real world of experience the laws of cause and effect, the categories of time and space, the phenomena of birth, growth, maturity, decay and death, the objective world of the senses to which, willy-nilly, we have to conform, these she denies *in toto*. They are mere illusions, phantasms created by a perverted consciousness. She does not, like Carlyle's simple friend, "accept the universe."
4. *Because Mind alone is Real, Matter is not Real.* Matter has absolutely no existence. It is not a phase of mind; not a "divine visual language," as in Berkeley. It is merely a lie, an illusion Christian Science is not Idealism.
5. *Since there is no such thing as Matter, there is no such thing as a physical or material world.* To our minds there appears to be, but it is only self deception. Similarly there is no such thing as a physical body (although Mrs. Eddy wrote at enormous length on how to keep it in health). Hearts, stomachs, brains and nerves are the illusions of "Mortal Mind." If we were further advanced

in Christian Science we should not need food at all. It is our mistaken thought of these things which creates the need. Birth and death are equally illusions. The body is not affected by the world, by heat or cold, pain or bliss, because there is no body and there is no world. It does not seem to have occurred to Mrs. Eddy's quasi-philosophic following into what a hopeless slough of scepticism principles like these lead us. It is now an easy transition to the best known Christian Science tenet that :

5. *There is no such thing as disease.* Consumption, cancer, and insanity are phantasms, false appearances without reality. They are blunders of thinking. Alter the thought and they will vanish. Disease as well as sin, is a mental error. Sin is very casually treated in the text-book. The authoress refers to it several times as " illusion," but whether she means that sinful acts are unreal like diseases, or that they are caused by illusory thoughts is a vital distinction which, unfortunately, she does not make clear. The Cross can have no meaning to Mrs. Eddy. Jesus is an optimist ; so also is the founder of Christian Science. But whereas the Master, breaking in triumph through the moral night of mankind, cries, " Be of good cheer, I have overcome the world," Mrs. Eddy can only smile, " Be of good cheer, there is no world." There is surely some ground for the gibe that " Christian Science is neither Christian nor Scientific." As I read her appallingly glib dismissal of life's terrors and tragedy as mere illusion, I cannot help thinking of the solemn words with which Walter Pater closes the first volume of *Marius*, " Trust the eye ; strive to be right always in regard to the concrete experience : beware of falsifying your impressions. Surely evil was a real thing and the wise man wanting in the sense of it, where, not to have been by instinctive election on the right side, was to have failed in life."

Thus outlined, Mrs. Eddy's philosophy reads like a *reductio ad absurdum*. She is not, however, quite so self-consistent. While his list of " principles " can be justified by many extensive passages in the text-book there are others which repudiate them, according, as it would appear, to the writer's mood. To the brandisher of texts *Science and Health* is a happy hunting ground. Nevertheless Mrs. Eddy is not an irrational fool. She does not make these tremendous denials without facing some important issues. She recognises the fact that the material world makes a very powerful impression upon us ; that we are vividly conscious of a physical body and that we feel it to be distressed and diseased. She knows that since the days of the cave-men the stars have filled man's heart with wonder and all the armies of heaven made him afraid. She knows that trusting the evidence of his senses man has gradually built up a vast edifice of knowledge, and that crowning the whole in modern times are the sciences.

Though she considers all this mere illusion, and sets no more store on the wisdom of the ages than she would on a tram ticket, yet it is so substantial a dream that it must be accounted for somehow. Accordingly we are introduced to the great discovery of Christian Science, its chief claim to originality, namely "Mortal Mind." The text-book explains that all our ordinary thought about ourselves and our world, all human knowledge, is the creation, the false creation, of a part of our personality distinct from, and counterfeit to, real mind, called "Mortal Mind." In describing what this counterfeit mind is Mrs. Eddy attains her Everest of folly and self-contradiction. She contradicts herself three or four times to the page and sometimes in the same sentence. Here we are told that "Mortal mind is a more ethereal kind of matter;" there that it is "a stratum of human belief." In detailing the activities of "Mortal Mind" Mrs. Eddy gives it great power and significance. She says that "it believes sensations form blood, flesh, bones; it builds its own body; it calls earth solid; it causes diseases, confers power on drugs, creates its own God, develops the body and dooms it to decay," and performs many other singular functions. A little further on, however, this philosopher strikes another note. "As mind is immortal the phase 'Mortal Mind' implies something untrue and therefore unreal, and as the phrase is used in Christian Science it is meant to designate something which has no real existence. Mortal mind is not an entity, *it is nothing* claiming to be something." Thus Mrs. Eddy calls into being this wonderful deceiver, "Mortal Mind," in order the explain the coherence of human experience and then, half realising the pit she has dug for herself, declares that, after all, "Mortal Mind" has no real existence; it is nothing claiming to be something. Mrs. Eddy's favourite escape from a dilemma is to declare that one horn does not exist.

The philosophy and psychology of Christian Science are to my no doubt mortal mind sheer nonsense, unredeemed by its superficial resemblance to some thoughts of Spinoza, or to the "Maya" doctrine of ancient Hinduism. Nevertheless this book breathes in parts a fine and exalted spirit, and contains many passages of eloquence and untutored beauty. Its general effect on the reader is uplifting, and to the uncritical mind, half in love with mystification, it may well be fascinating. When read in the calm light of ordinary intelligence, it leaves the impression of a fine, moral ideal rendered ridiculous by pseudo-philosophy and garrulous speculation.

One thing remains, and it is a crux. How comes it that this teaching produces such well-being, both moral and physical, in the lives of its adherents? Many healings not only of functional but of organic disease are well authenticated in Christian Science practice, and it is a notable fact that these people are much more buoyant and happy in their faith than the general average of Christian believers. The subject is of course too great to be dismissed in a paragraph,

but one or two outstanding points may well be raised. Christian Scientists claim their healings as proof of their validity of their philosophy, and definitely attribute the cures to it. But such rough and ready pragmatism is palpably unsound. The same argument would prove the validity of *Materia Medica*, for doctors produce many striking cures. Yet, according to Mrs. Eddy, if Christian Science is right medical practice is utterly wrong. It does not occur to her that both might contain a measure of truth. When cases of Christian Science healing are dispassionately examined in the light of psychotherapy as practised by eminent doctors in this country and on the Continent, their generic resemblance to hypnotic and other methods of healing by suggestion is far too consistent to be accidental. The wish to believe is a powerful factor in shaping human thought, and it is difficult, even for the most charitable, to avoid the suspicion that when Christian Scientists ascribe healing by hypnotism to the devil and healing by Mrs. Eddy's philosophy to God they are guilty of religious fanaticism. Their healings are closely similar to those effected by Dr. Bonjour of Lausanne, who cures serious illness by strong verbal suggestion alone. They are plainly kin to the curative methods of M. Coué and the New Nancy School. There is little difference between the subjective condition of a patient healed at Lourdes and one healed at the Mother Church in Boston. Professor Charles Baudouin boldly claims that suggestion can cure even organic disease, and his work in this direction has been under the observation of French men of science for several years. Dr. J. A. Hadfield's study of shell-shock and other morbid conditions in soldiers reveals an astonishing power in the human mind to heal its own body when properly assisted by a trained physician. In *Seale Hayne Neurological Studies*, Drs. A. F. Hurst and A. Wilson Gill detail a case of total blindness of four years' standing which they cured permanently without recourse to medicine or surgery, but only by appealing to the patient's subconscious mind. These analogies might be continued indefinitely, but sooner or later the conclusion becomes unavoidable that Christian Science healings are only another phase of healing by suggestion conveyed either by the words of the healer, or by the words of the text-book, or telepathically in the case of silent or distant healings. The very obscurity and illogicality of Mrs. Eddy's teachings is advantageous to this end, for, in appealing to the subconscious self, as Baudouin observes, "the value of such methods depends upon their illogicality and their strangeness, which strikes the imagination of the simple, monopolises the attention, and fills the mind with a sense of mystery."

It will be conceded that to label Christian Science healings "cures by suggestion" does not in the least explain them. It merely classifies them for purposes of legitimate scientific enquiry. The mystery of how the soul heals the body, under whatever system, remains as deep as ever. It may well be that in the unseen Kingdom of which

also we are unconscious citizens there are vast, unexplored springs of power, healing, and enlightenment which, under appropriate conditions, become available for our normal life. Suggestion may be no more than an opening of doors in the spirit, a passport liberating the imprisoned soul for a brief holiday in the mountains, a sensitizing of latent faculty enabling the unremembering mind to apprehend its share in eternal, incorruptible Life. These possibilities of spiritual healing have been inherent in the gospel of Jesus from the beginning. They cannot be regarded as the monopoly of a sect, or even the monopoly of a religion. They are the natural birthright of man which Jesus came to reveal and restore. And if the Church has too much narrowed her campaign and neglected her equipment she cannot in justice oppose those who re-discover and use the lost secrets, whether they rise up in a religious body or in the ranks of science. With all its follies and excesses Christian Science may well be one of the weak things chosen by God to bring home to this disillusioned age some forgotten truths of the spirit. Both within that fold and without, as I have shown, miracles are again taking place, not, indeed, violations of nature, but revelations of her deeper laws. Healing ministries strangely like those of the early Church, even like those of Jesus Himself, are commencing again in many parts of the world. To rub one's eyes and protest will not do. The better part is to seek also power and wisdom from on high, lest these indeed be " signs of His coming and sounds of His feet."

ARCHIBALD JACKSON.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organisation, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE FREE CHURCHES AND MODERNISM.

I VERY heartily endorse Dr. Horton's plea for something in the nature of a modern Free Churchmen's Conference. In the theological world as elsewhere great changes are impending or actually taking place. Congregationalists of all people should be alert to seize the new opportunities which these changes will bring. The rapid growth, since the War, of what is known as Fundamentalism is compelling a new alignment of forces in all the Churches. Once more the choice between a religion of the spirit and religions of authority is forced upon every thinking man. The acid test of a living Church to-day is belief in the doctrine of the Holy Spirit. Do we put our trust ultimately in God the Holy Ghost, that Spirit of truth which will take of the things of Christ and reveal them unto us, and so lead us into all the truth, or have we to fall back on man-made inventions, dogma, tradition, Church or priest ? There is no doubt that the latter is the easier way. A weary and perplexed generation readily follows the line of least resistance and finds a certain comfort and assurance in any creed or superstition which will help it to avoid the necessity for hard thinking. Many people are losing, if they have not altogether lost, that zest for intellectual and spiritual liberty which was once the life-blood of the Free Churches and without which they have no real *raison d'être*. On the other hand multitudes of open-minded men and women have no longer any use for the Churches because they no longer find in them that intellectual stimulus and guidance in the things of faith that they need. The Churches seem to them to have blinkers over their eyes and to speak with bated breath and in uncertain tones. They do not find in them that freedom of thought and interpretation, that bold adaptation of their message to modern conditions, for which their souls crave.

In a very remarkable letter recently issued by some young Anglican ordinands the following sentences occur :

"There is a widespread opinion that the Church is committed to a literal acceptance of all the traditional orthodox formulæ. There is also an idea among many of the laity that no one without such acceptance can honestly take orders in the Church. So long as this suspicion lasts, there can be no cure either for the drift of many thinking men and women from the Church or for that shortage of ordinands which the authorities of the Churches deplore. We therefore think that the time has come to appeal for a definite change of the official attitude of the Church in regard to doctrinal formulæ. . . . It is because we ourselves are young men who seek ordination and who believe that the Life and Teaching of Christ constitute the vital Gospel most needed for our age, that we feel impelled to call upon the Church to face this issue, in the hope that it may be made easier for the many who we know share our ideas to give their lives to the service of Christ in the ministry of the Church."

Now our Free Churches stand traditionally for just that freedom which these young men desiderate. They are intensely loyal to the central and fundamental facts of the Christian faith and to the Gospel of God's grace in Jesus Christ. But they believe that this can and ought to be expressed for each age in the living language of the age, and they recognise no authority save that of the Spirit of God whose function it is to lead men into all the truth. Their great need to-day is to be true to this inheritance and to this faith. They have no need to be afraid of the term modernist, a name of honour rather than of reproach. If those who accept it can band themselves together in any way and support those in the Anglican Church who are imbued with the same spirit they will be doing real service to the cause of truth and to the Kingdom of God.

As Dr. Horton indicates, Congregationalists are in a special position of advantage here because of their freedom from any binding creeds. They have always drawn a distinction between declarations of faith and impositions of faith. While they have been ready and willing from time to time to state in set form the things most surely believed among them, they have never allowed such statements to be made binding upon any man as a condition of his Christian calling or of entrance into the Church. They have realised that in matters of belief it is impossible to bind men's consciences, and they have preferred to trust to the guidance of God's Spirit rather than to any human safeguards. In this respect their faith has certainly been justified. One caution, however, needs to be borne in mind. It is often the case that freedom of thought in religion and devotion to intellectual enquiry lead to a certain hardness of tone and to a dogmatism almost as rigid as that of the orthodox. It is a curious defect in the human mind that many people find it difficult to combine religious fervour with intellectual grasp and power. Yet there is no reason in the world why this should be so. The real test of a theology is whether it can be

preached as a gospel. This was true of the older evangelicalism, but its forms and terms are now obsolete. The task of the moment is to discover a modernist gospel, to preach the Christian message in terms which modern men can receive and understand, and yet retain all its saving and sanctifying power. Congregationalism by its history and tradition is pledged to this task and should be able to lead the way in fulfilling it. It will need courage, insight and faith, but these are the gifts of God to those that truly seek Him.

W. B. Selbie.

CHURCH GROUPING: THE BOLTON SCHEME.

Eight years ago Bolton Congregationalism tried an experiment in co-operation which has proved very helpful. An account of it may be of interest and use.

For a long time many leaders of our Churches have sought a way in which the Independent principle might be blended with that of effective fellowship. The older Independency had in many cases become mere isolation. Our Churches, too, are more and more called of God, not only to witness as eclectic societies for certain vital principles of Church government, but to take an increasing share in ministering to the world around them.

A previous experiment in fellowship had been made at Lincoln, with the ideal of "One Town, One Church." In other places a mother Church had daughter Churches linked to it, and was partly responsible for their maintenance. But all over the country, and especially in the large towns, there are Congregational Churches which, springing from one source, have long been independent of the mother Church and also of each other. Various forms of association are in existence, but they often do not, in practice, go very far.

In 1916 several Churches in Bolton were without pastors, and some had very great difficulty in providing for a minister, although the growth of the district made aggressive Christian work essential. The late Viscount Leverhulme, together with Dr. J. D. Jones and a leading Bolton layman—Mr. Colin Cooper—conceived the idea that the Churches should voluntarily associate themselves together for more effective work and the extension of the Kingdom of God in Bolton.

The proposals made to each of the five Churches first forming the Bolton Group were briefly that each Church should undertake to work in close co-operation with the others while still maintaining cordial relationship with those which did not desire to join the Group. It was clearly understood that by this association the Churches did not surrender any rights, as regards the election of their own minister or the management of their own affairs. The minister of the mother Church of Congregationalism in the district—St. George's Road—was to act as advisory leader of the Group. Financial help was given to each

Church, so that, while making the same effort for the ministry as before, it would be free from anxiety in regard to an adequate stipend. The Churches agreed to consult with the advisory leader in their choice of a minister.

Thus the task attempted was not to unite a mother Church with daughter Churches, but to associate "grown-ups" as it were, into a family, without any of them losing their independent status. In accepting the call to try the Bolton experiment I felt strengthened by helpful experience at the sturdy Church at Basingstoke, which had six village Churches linked to it, and at Queen Street, Wolverhampton, with which were associated eight branch Churches. In a short time the four vacant pastorates were happily filled. One Church was able to relinquish the County Union grant which it had received for some years.

The basis of the scheme lay in whole-hearted, prayerful co-operation of the ministers and of the Churches. Since 1917, the ministers have met one afternoon a fortnight for prayer and consultation. Immediate gain was felt in the frank and living fellowship thus established. Ministers feel perfectly free to bring their own problems and ideals into the atmosphere of united prayer and thought. They are pledged to pool their resources so that every Church may gain. It has been found that the men had different gifts which have been made available for the help of all. The very first fruit of the fellowship was seen in a new spirit of hope and confidence. Each minister felt secure that he could go on with his work unhindered and sure of the help of his colleagues.

Quarterly meetings of ministers and deacons were begun and have continued without interruption. From the first perfect harmony has been maintained. Proposals which the ministers made were discussed, and either approved or amended. By their association the deacons have obtained knowledge of the problems of each Church, as well as fresh courage and a broader outlook. When any Church is vacant, as well as during the ministers' holidays, the other ministers render all possible service in visiting and carrying on necessary work, as requested.

Many practical plans have been carried out, these including :—

1. A regular interchange of pulpits has been maintained. Rallies of young people, united Easter Morning Communion services, and several series of Mission services in the different churches have been arranged. Experts on Sunday School work have been brought for consultation. One of the happiest results of constant spiritual effort has been that several young men and women have volunteered for the ministry and the Mission Field. Every year the ministers have spent three or four days holiday together.

2. Classes were formed in which to gather the young people and draw them into the membership and service of their own Church.

3. The Sunday Schools, here as everywhere, were a serious problem, and although the War had dislocated all the work, steps were taken to increase the efficiency of each School and check the long, constant decrease in their numbers. The rolls were carefully revised, and records show that the decline has been effectively arrested, and, although there has been no great increase, an upward movement has begun.

4. There were various building debts on some of the churches. By means of a united bazaar, they were entirely wiped away.

5. The ministers and deacons determined also to put all the churches in sound repair, and to try to establish the principle of raising current expenditure out of revenue, so that efforts should not perforce be so largely directed to an annual bazaar to keep finances right.

6. New premises were purchased for the very useful work done at Kay Street Mission. Two of the Churches were found to be in need of additional premises in order to minister properly to their area. A united scheme has been inaugurated, and, although post-war trade conditions have delayed its fruition, the Churches are determined, by united effort, to provide the additional accommodation necessary.

8. There has been a marked increase in the sums contributed to the Missionary Societies and to the Lancashire County Union.

9. Most helpful of all there has been, from the beginning, a visible increase in Church membership. In the first five years the membership of the five original Churches of the Group increased from 1,075 to 1,542, *i.e.*, 43 per cent.

It is to us quite evident that we were Divinely guided in the direction of consolidating the life of the Churches, preparatory to reaching out to others beyond our influence.

At the end of the first year's working the seven Churches in Farnworth (an important area, geographically linked to Bolton) having seen the scheme in progress, determined to join the Group. For convenience of working they form a distinct but not separate Group, under the advisory leadership of the minister of the mother Church—Market St. The Farnworth ministers meet regularly, and the ministers, deacons and deaconesses of the Churches hold quarterly meetings. Many useful pieces of work have been carried out in the Farnworth district and real increase in fellowship has been secured.

Some Churches were naturally a little nervous at first lest the advisory leadership should interfere with their autonomy. In practice these fears have been entirely dissipated. They realise that the counsel offered them is always entirely for their own interests, and that it is essential for these interests that the ministers coming to the Churches should loyally accept the Group scheme to which the Churches are pledged.

After six years' experiment the Churches reconsidered the Group scheme, and in 1923 each of them resolved that the experience of fellowship and progress, and the enlargement of outlook and interest,

were so manifest that it desired to continue within the Group. The Farnworth Churches, indeed, went so far as to say that even apart from the financial help received the advantage of the Group system was so great that they were resolved to continue.

Since then three other Churches in the adjoining townships of Horwich and Westhoughton have joined the Group, which thus consists of fifteen Churches, with two Missions.

There are in the area some Churches which are not prepared to accept the scheme, feeling that their independence is threatened. We respect their views, and in many ways, of course, the Group Churches join with them in united work. After eight years' actual experience it can truly be said that none of the Churches within the Group has felt any loss of independence. The loyalty and helpfulness of the ministers has been magnificent.

I would not like it to be thought that we have achieved all we hoped to do. The Group ideal takes time to lay hold of many of the members of the Churches, but we are convinced that the sympathy, goodwill, fellowship and practical service derived from the experiment are simply invaluable.

R. W. THOMPSON.

A MISSION TO MEXICO.

"THE Church should only talk about matters on which everyone is theoretically agreed. If it ventures upon controversial matters it should confine itself to such questions as are of no practical importance to anybody." The headlines in our American newspapers testify to the care with which the Church generally confines itself to the sphere thus delimited for it by "the practical business man." One reads in large capitals in the papers on Monday mornings astounding proofs of the courage of the previous Sunday's pulpit in such glaring statements as: "REV. BARTHOLOMEW BLANK ASSERTS THAT GOD IS GOOD," or "BOSTON PREACHER UPHOLDS GOLDEN RULE." A minister is an amiable person free to express very general moral precepts and comforting views upon the hereafter, but who has neither judgment nor information enough at his disposal to enable him to advance sane views upon practical questions affecting dividends, the twelve-hour day in industry, or the employment of children in cotton mills.

A new emancipation movement, however, has been taking place in late years. The slogan which helped the cause of women's suffrage was "Women are People," and with greater modesty the Church has been implying recently the more revolutionary doctrine, "Ministers are People." It is even going so far as to act as if the Church itself were composed of human beings who cherish a religious point of view upon all human relations. The results of its recent acts have been interesting. In the United States at present we call anyone who does

not agree with us and our set a " Bolshevik " ; we are not very sure what the word means, but the terrible bearded-bandit sound of it serves our purpose. So when the Church expresses its views upon industrial or international questions " the practical business man " makes two loud assertions : (1) These amiable people mean well but know nothing about the facts. (2) The Bolshevik to-day is no longer on a soap-box in the Park but in a pulpit in the Church. But it has interested Church people to find that after these gestures of patronage and horror the conditions criticised are apt to be remedied, generally with assertions that what the Church people said about them had nothing to do with the change.

One of the most trying problems of our national life for years has been in our relations with our Southern neighbours, the Republic of Mexico. Every slight difference with that country has been made the basis of the cry, " We shall sooner or later have to go in and clean that country up, why not now ? " Intervention and annexation—words which most of those who use them hope mean the same thing—are openly advocated. A great deal of American capital is invested in Mexico. Foreigners own practically all her apparent oil and mineral wealth. Frequent revolutions and acts of succeeding Governments have hampered foreign capitalists in safeguarding and developing their properties. Foreigners, largely unsympathetic with the Mexican Government, have swarmed into the country. Lately an attempt has been made to place the teaching of religion to Mexicans entirely in the hands of the Mexicans, in order to avoid anti-Governmental propaganda in schools and churches. This has led to the expulsion of many foreign priests, ministers, nuns and teachers. An attempt has been made to arouse Church feeling in the United States on this score with a view to adding one more motive to the move for intervention.

A group of Churchmen, troubled by the drift of United States policy towards Mexico as shown in the Kellogg Note, and desiring to get at facts for themselves at first-hand, have recently made a visit to Mexico. The leader of the mission was the Rev. Hubert C. Herring, the secretary of the Department of Social Relations of the Congregational Education Society. The deputation consisted of about twenty men, most of whom were Congregational ministers and laymen from all parts of the country, together with some Methodists and one Jewish Rabbi. Two weeks were spent in intensive study of the whole situation. Headquarters were at the Y.W.C.A. in Mexico City, the secretary of which, Miss Caroline D. Smith, is looked upon by Mexicans of all classes as the understanding friend of the nation. In the mornings a Seminar was held, at which leaders of Mexican life expounded their aims and ideals ; afternoons were spent in visits to members of the Government and to points of interest—Schools, Penitentiaries, villages, and historic shrines ; in the evenings there were many opportunities of meeting artists, musicians and others.

President Calles received us and spent much time in making clear the aims of his Government. He said: "Your visit here is very interesting because you are divested of material interests, and because, with your spirit of justice and culture, you will be able to get exact ideas as to the conditions, and I am sure that you are going to tell the truth. We want you just to tell the truth about Mexico. Our programme is directed towards the redemption of the common people; hence the tempest against us created by the big interests."

We were also received by the Minister of Education and his assistant (who is President of the Mexico City Y.M.C.A.), and by the Minister of Labour (Señor Morones) and the Minister of Agriculture (Señor Leon) as well as by other members of the Government.

Writers upon Mexican questions such as Miss Tour, Mr. Tannenbaum and Carelton Beals lectured to us, and the representatives of the Labour Unions and of the Roman Catholic Church gave us their points of view. We visited one of the great agricultural colleges and many mission schools conducted both by Catholics and Protestants, and were entertained by village communities and by foreign owners of large estates. Representatives of English and American capital in Mexico, and the American Ambassador, also addressed us. Most of our informants, such as Señor Saenz, Minister of Foreign Affairs, were so courteous as to allow us to ask questions, and so much light was thrown upon difficulties growing out of the varying sources of our information. Professor Mendezabel opened the National Museum for a special visit and also accompanied us on a trip to the pyramids of San Juan Teotihuacan, giving us by his knowledge of their history the whole background of Mexican life and religious experience.

The visit of people from the United States not interested in making money nor merely amusing themselves pleased everyone whom we met, with the exception perhaps of some of the foreign business and diplomatic interests. We believe that the very gesture of friendliness implied in the visit of such a delegation will have many happy effects. The visit testified to the people of Mexico that there exists in the United States a large number of people whose interest in their country is unselfish and neighbourly rather than acquisitive, who sincerely long for Mexican national prosperity and for a re-birth in her of her ancient spiritual power, and who crave for themselves and their country her confidence and friendship. This deputation left Mexico with a new admiration and affection for its people and the country, greatly touched by the sincerity and distinctiveness of its religious and artistic life, and by the kindness, courtesy, humour and love of beauty which characterises its people. The exploitation of the people by other nations and material interests has been the main cause of Mexican troubles. It has been said that the three great curses of Mexico—the bull-fight, the lottery and the ecclesiastical system—were all imposed

upon her by the Spaniard, and the foreigner in search of easy gain has been guilty of many other of Mexico's troubles.

Our aim was to fit ourselves to be interpreters of Mexico to the United States. We believe this is in line with the best ideals of modern missions. We went to learn rather than to teach. Expressing our confidence in the men now leading the affairs of the nation, at the close of our visit we unanimously adopted the findings which appear below.[1]

[1] The conference on Friendly Relations between the United States and Mexico, gathered for the purpose of studying the social, political, economic and religious conditions in Mexico at the present time, is composed of business men, students of social problems, editors and ministers. We report the following findings based on personal observations and interviews with the officials of state and federal governments, including the President of the Republic and members of his cabinet, with the American Ambassador, representatives of foreign business interests, social workers, religious leaders, and many others familiar with the situation.

We have found evidence that Mexico is rich in resources both of natural wealth and man power, while the great mass of the material wealth of the country is concentrated in a few hands, largely those of foreigners. The majority of the people, estimated at from sixty to eighty per cent., are illiterate, wretchedly poor, and have been without hope of rising. The revolution, which began in 1910, has opened a new era for the Mexican people. Through a government which has espoused the cause of the poor, the unprivileged, and the disinherited, Mexican life and social conditions are being reconstructed. Popular education, utilising the best experience of various countries, is being introduced with splendid success. More democratic forms of government are being adopted. Large land holdings are being broken up and distributed among the people. Great concessions secured from a former *régime* by foreign capitalists are being reclaimed for the Mexican people by legal processes. An intense national spirit is developing, and all social and religious institutions which have stood or are standing in the way of this reconstruction programme are being drastically regulated by the government.

We have found that the leaders of this reconstruction movement are in the main young men who are idealistic and terribly in earnest. In Mexico, as elsewhere, some of the laws enacted and methods used may not prove eminently wise, and in some few cases seem to be working a hardship on Mexicans and foreigners alike, yet the government is disposed to a modification of such laws as may prove impracticable. At the heart of the whole movement is the desire to lift the mass of the Mexican people, who have been exploited and held down for centuries, to a better economic status and to a greater capacity for attaining a larger freedom and power to shape their own destinies.

We are impressed by the sincerity and ability of those who now hold power in Mexico. They are striving to solve constructively the difficult problems which face all advanced nations in the evolution of democracy, and are energetically adapting to their own needs the best political and economic experience of other nations while conserving the ancient cultural civilisation of the Indian races.

We believe that the government and the people of the United States should seek to understand the conditions that lie behind the movement going on in Mexico to-day, and should exercise forbearance as well as justice toward a neighbouring nation striving to secure for all its people a share in the good things of life. We ask our fellow-citizens, before they pass unfriendly judgment on Mexican affairs, to know more about the centuries of abuse and oppression which have given rise to the present reform government, and to bear in mind that there are political and economic conditions in the United States not above criticism. We especially hope that those officials who handle governmental relations with Mexico, remembering their own love of country and their own desire to preserve the autonomy of the United States, will see to it that the sovereignty of another people is not disturbed or offended.

We find that the present religious difficulty in Mexico is not a new issue, but goes back to the Reform Constitution of 1857 and its re-statement in the Constitution of 1917. The Mexican government is determined to enforce the provisions of the law prohibiting clergymen and Churches from interfering in political affairs or maintaining institutions proscribed by the Constitution. We did not find the Mexican government hostile to the Church as such, for its highest officers, despite the numerous instances of blundering diplomacy by our government, spoke with ardent appreciation of the loyal and unselfish service rendered by many religious organisations and social workers from the United States. The government recognises the value of the work done by many

The motto above the Department of Agriculture Buildings in Mexico City is " We exploit the land but not the people." This seemed to us to be the keynote of present governmental activities. Against immense odds the leaders of this great republic are trying to get the land back into the hands of the people, striving to redress ancient wrongs and to guard against further exploitation of the riches of their country by foreigners. They recognise the necessity for foreign leadership and capital but wish to make terms less confiscatory than those into which they were inveigled in their less enlightened days. They demand that the teaching of religion shall not be in the hands of those definitely opposed to the government of the country. To get the people on to farms of their own, and to educate them in agriculture and self-government is now their great aim. The endeavour to cultivate the artistic and religious life along lines indigenous to Mexico has lead to a wide-spread study of Indian life and a revival of pride in Indian ancestry. Diego Rivera, their great artist, has covered the walls of their Department of Education with wonderful pictures of Indian life and culture. Roman Catholicism had spread but a thin ecclesiastical veneer over native religious cults, many of which are filled with the poetry of true piety ; the religion of Mexico, while remaining Catholic, is enriched by the beauty of this devotion. The system of co-operative banks is bringing credit to many insolvent villages. Native arts and songs and dances are being revived. Crime is being punished and much graft is being brought to light and cleaned out of the body politic ; this task is tremendous and especially in their law-courts much remains to be done. In their eagerness for reform injustice has been done to holders of property. The Roman Catholic leaders, accustomed to great political power, have in many cases been hardly dealt with by those who have become disgusted with the self-regarding attitude of most of the princes of the Church. The power of the Labour Party, represented by the " Koom," is immense and is used sometimes illiberally, but in general for fair living conditions in factories and mines. We came away with the conviction that other nations must understand Mexico's problems better, must think less exclusively of property

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American mission schools and Christian associations as a constructive influence in the life of the Mexican people, and has drawn upon them for some of its ablest leadership.

As loyal citizens of the United States, whose past traditions we revere and whose honour we hold sacred, we desire to express our good will toward the people of Mexico and their government, from whom we have received friendly hospitality and full freedom in ascertaining the facts of the present situation in their country. Looking beyond the immediate present, we covet for our fellow countrymen the inspiration we have received from the rich ancient civilisation of Mexico, which existed centuries before the first white man landed on this continent and now forms the cultural foundation of the new Mexico.

Geography has made Mexico and the United States neighbours for all time, and our common economic and social interests bind us together in the intimate contacts of commerce and culture. Doubtless differences will arise between us in the future, just as they do between various sections of the United States, but none which cannot be solved by mutual understanding and confidence.

ights and more often of the ways in which Mexico knows those property ights were acquired, must strive to see Mexican affairs with Mexican yes, must avoid patronising Notes interfering unnecessarily with Mexican affairs, and must remember their own struggles in the past o gain those rights in their own lands which Mexico now attempts to ain for herself in hers.

Here is a country with much to give to the world, not merely from ier material resources but from her spiritual riches, a land of great oveliness, of most lovable people, facing the dawn.

J. Edgar Park.

MINISTERIAL REFLECTIONS IN A PEW.

For more than two years I have been living in a country district where no Congregational church exists, nor Nonconformist building of any sort except an undenominational mission hall, with which, after some experimenting, I have found it undesirable to connect myself. Thus it has come about that my lot on Sundays has mostly been cast in a parish church. Possibly my experience of Anglican worship during these two years may be worth the consideration of my brother-ministers and their deacons. For thirty years I myself have laboured in our ministry and I know its cares, its difficulties, and its joys. Any comment, therefore, which I may make in comparing Anglican with Congregational methods will be sympathetic and motived by the desire to help. As I remember my own ministry, both its mistakes and its occasional moments of conscious blessing, so I sometimes fore-cast, with some fear and trembling, the possibility of a resumption of ministerial duties, in which, perhaps, I might realise, yet more fully than I do now, the difficulty of effecting any great improvement in our public worship. Further, if in the course of this brief note I abstain from any criticism of Anglican worship, it is not that I have no fault to find with it, but that I am writing here for Congregationalists and not for members of the Established Church.

Worship in a village parish church brings home to one the immense advantage which our Anglican friends have over us in the matter of buildings. It is one of the glories of England that in practically every village and hamlet there stands a house of prayer, generally a place of real beauty, often of great antiquity, and almost always exquisitely adapted for the purpose of its existence. With us it is different. A Congregational church of which I have some knowledge, situated in an Essex village, was built largely by the generosity of one man, who long ago passed on to higher instruction. In making his bequest this good man expressed the wish that the building should be an ugly one "in order that the people might worship God." Let us not depreciate his spirit but class him with Browning's Johannes Agricola who, in order to speed to God and lie in God's breast, felt he must look

through "heaven's gorgeous roof" and, "splendour-proof, keep the broods of stars aloof." "Splendour-proof" Puritans have been the strength of English democracy. Our benevolent chapel-builder—nothing would ever have persuaded him to call the place a church—certainly had his heart's desire in respect to ugliness, whether or no his ulterior aim was realised as well. One need not stay to combat the point of view, but it is certainly a dangerous thing to surrender oneself, with all the open porousness such a surrender involves, for two or three hours every week, to a religious function exercised in an ugly building. One remembers how often Edward Thring of Uppingham, in the rebuilding of his school, used to insist upon what he called "the almighty wall," the power of material environment to invade our life with silent suggestion. Probably if our Congregational church buildings had to undergo examination in respect to their architecture and internal furnishings very few would be approved by any æsthetically-qualified judges. Great spirituality on the part of the worshippers is needful in order to make a proper use of them at all. Could we sweep them all away and rebuild, as from time to time Boards of Admiralty break up their warships and re-build the fleet, it would be an enormous gain, despite the loss of those tender associations which cling about even the ugliest walls. Whilst recognising the impossibility of this, I submit that there are improvements which might be made in the use of existing structures.

Firstly, Communion Tables might be so placed, and so *used*, as to suggest continually the sublimity and pathos of the sacrifice commemorated upon them. One has repeatedly been jarred and made unhappy by seeing such tables used for all manner of purposes. There is a sanctity in places and things set apart for the distinctive rites of worship. Wordsworth once scornfully described a philosopher as

> a fingering slave,
> One that would peep and botanise
> Upon his mother's grave.

Botany is good enough to be called sacred, but not sacred enough to be pursued upon a mother's grave. And a Communion Table should not be made an office table for secretaries at a public meeting, however important their work may be. The loving care with which the Table is kept in an Anglican church is fitting, because always suggestive of the Death celebrated upon it. Such care may sometimes pass into lamentable superstition, but this should not deter us from doing the fitting thing. Superstition itself is not much more to be regretted than the vulgarising of the material vehicles of our worship, and we shall never do what is religiously right if we are afraid of extremists.

More important still than the right care of the Communion Table is the provision of pews in which one can kneel. A man of five feet ten can seldom kneel down in one of our Congregational pews. When prayer comes in the service he has to sit bolt upright, or crouch in an

attitude which, if prolonged for more than a few moments, makes him painfully conscious of his body and even, perhaps, short of breath. Now, bodily attitude is not an essential matter in prayer. Doubtless some of the most earnest prayers have been offered when the body could but lie in helplessness, or, at the other extreme, when an active person was walking in haste to some momentous task. In moments of spiritual intensity, too, I may be

> laid asleep
> In body, and become a living soul.

But in our arrangements for public worship we should provide for normal occasions and normal people. Whereas saints may be able to transcend not only an ugly environment but bodily encumbrances too, the plain man does not find himself awed in soul, nor led into the holiest, when his body is crumpled in a narrow pew. Moreover, it cannot be too often emphasised that everyone of us by essential constitution *is* body and soul. And the body should have its part in worship, not only vocally, but by such posture in prayer as may symbolise our relation to God. All that I can see symbolised in the usual Nonconformist crouch is a pathetic expectation of chastisement, which, if suitable enough for some of us at some times, ought not to be true for all of us at all times. There are two attitudes suitable for prayer—kneeling and standing. Both are referred to in Scripture as customary amongst the Jewish people. Both are compatible with the dignity of the occasion. In the early Catholic Church standing was practised at one season of the year—from Easter to Whitsuntide—as expressive of the Church's participation in Christ's victory over death. In our own early Nonconformist history, down almost to modern times, the same attitude was taken during all public prayer, although probably in private our forefathers knelt. Penitence, supplication, humility and adoration are best expressed by kneeling: love and hope and exultation by standing. If, as seems inevitable in order to avoid confusion, we must choose between the two attitudes, kneeling is the more appropriate to our general condition. But as kneeling is not possible, except for dwarfs and children, in most of our churches, I suggest that until we are able to reconstruct these buildings our congregations should be invited to return to the custom of their forefathers and stand during prayer as the minister already generally does.

At an Anglican church the worship is more congregational than in most Congregational churches. This is partly through the use of a liturgy—and I agree with recent writers in this journal as to the desirability of a combination of liturgical and free prayer—but is also due to the proper use of the *Amen*. With us, too commonly, the minister not only has to shape the prayer for his people but even to affix their signature thereto. In an Anglican service every prayer receives the assent of the congregation by an audible *Amen*, and the

frequency of this induces a feeling of real participation in what is being offered to God. Further, on most Sunday mornings the greatest of all Christian hymns, the *Te Deum*, is sung, and one never wearies of it unless it is through an occasional unwisdom in the musical setting. No other so comprehensive and splendid act of choral worship is to be found in the whole range of the Church's devotions. It gives the true Christian dominance of faith and thanksgiving with an adequate expression of those great verities which are the instruments of salvation. One minor but distinct advantage attaches to the regular use of this catholic hymn. Singing it Sunday after Sunday one soon ceases to need the reminder of the printed page. In my experience it is a distinct help to have a few great hymns thus sung from memory. In Scotland this is the case with respect to some of the metrical psalms and paraphrases. In the Church of England it is so with the *Venite*, the *Te Deum*, the *Benedictus*, the *Magnificat* and the *Nunc Dimittis*. With no book open but the book of memory, its every page annotated by a thousand occasions of spiritual life, one can let oneself go in joyous song and feel at the close something like that exhilaration which glows in the body after a summer morning's plunge in deep sea waters.

There is one form of singing we do not often get in the average parish church, which our own churches too often, as I think, attempt—the anthem. There are certainly a few anthems—nothing like so many as are provided in our *Hymnary*—which may be profitably sung in very large churches, where there is a skilful choir and an organist of due qualifications. But, for the most part, real worship is hindered by anthems, because the distinctive quality of the anthem is its art, and art has to be above criticism if it is to help us to worship. Directly a false note is sung there is set up in the listener who is musical—and no other sort cares about anthems—a shiver which unclasps his apprehension of the Divine. It is not that he wants to find fault. The shiver is instinctive, and with it the anthem automatically ceases to be an act of worship. Can an ordinary church choir, whether Anglican or Nonconformist, sing anthems profitably? Apparently our Anglican friends answer No, for—as I have observed in both town and country churches—they generally place a hymn where we too ambitiously attempt the more difficult form of worship. I feel sure they are wise. If we have anthems, let them be on rare occasions, and after such intensive training as will guarantee a virtually perfect rendering. And, even so, *for the purposes of worship*, they are very over-rated things.

Before passing altogether from musical matters I want to say a word about the offertory, usually accompanied, as it is, by an organ performance. I have noticed that even in our small country churches there has to be a voluntary at this point in the service, though it be ground out of the most gravel-crunching of harmoniums. Now I have

scarcely ever heard any organist play, during the collection, a single piece of music that was worth listening to, nor do I blame a real musician for this. I was once lunching with a large party of tourists in a restaurant at Christiania. At one end of the building an excellent band played various light pieces, while we fed and chatted. Then they gave us Handel's *Largo*, and at once conversation ceased and the meal itself was arrested. To have continued the talk and clatter of lunch under such majestic strains would have been irreligious. If one is to enter into good music other sounds must be left behind. And so too this collection-voluntary, played apparently to cover the sound of the footsteps of sidesmen—how often suggestive of new boots !—and the clinking of coins, is, in proportion to its seriousness, a profanation. [The objection applies also, of course, but in a less degree, to voluntaries played while congregations assemble and disperse, and for this I have no remedy.] I venture to think, also, that the interval of the collection lends itself to the desecration of the place and the occasion. For then one may see people taking up church magazines, opening envelopes, or even chatting with their neighbours. The devotional atmosphere, slowly acquired by the previous acts of worship, slips away, and the preparation for the sermon, as God's Word to His people, already largely negatived by a string of notices about meetings and tickets, is dissipated. If the minister attempts then to regain the lost treasure by a special prayer, his very sense of need will be likely to lead him so to phrase his prayer as to over-estimate the intention of his congregation in making their contributions ; gifts, which mostly the donors will never miss, will be solemnly offered to God as an expression of human love and gratitude ; this induces in the worshipper a clammy feeling akin to hypocrisy. I have come to the conclusion that the right place for the collection is, as in the Anglican service, during the singing of a hymn. The mechanism of the act is least noticeable then. The distraction in passing the plate or bag is only momentary, and there is no dangerous pause in the religious demand upon the attention.

A very vital matter in all public Christian worship is the reading of Scripture. Now that the habit of daily family worship has so largely ceased ministers ought to give more time and care to this part of the service. So far as I see and hear they are giving less. That most difficult and questionable item in the morning order, the children's talk, is, I suppose, responsible for the cutting out of one of the lessons, too often the Old Testament lesson. Having given these talks all through my ministry I know their pitfalls—how easy it is to run on into a ten-minutes sermon, to be silly in the effort to be simple, to overwork legends and unverifiable anecdotes, to emphasise conduct rather than faith from a sense of the weightiness of the latter and the shortness of the time. That Scripture should be set aside for anything so hazardous is lamentable. Far better than two sermons every Sunday morning

would be an occasional sermon to children with none for adults, or, best of all, a part in every sermon directly addressed to the children. But whether there be a children's talk or not, since Scripture is for old and young alike, the rule should be two good Scripture lessons, one from the Old Testament and one from the New. The only exception I would make to this would be now and again the transposition of sermon and Scripture—a brief word of exhortation in the early part of the service, and then, as the main word of God for that occasion, the reading of some entire book of the Bible. The question of what to read is most important. The Congregational Union would do a valuable service if it would constitute a Public Devotions Committee, having as one of its primary duties the drawing up of a lectionary adapted to the Church Year. As it is, I have often visited Congregational churches where the pulpit-Bible was well worn in certain rhetorical portions of the Prophets, the Sermon on the Mount, or the upper-room discourses of St. John, but which revealed very infrequent use in large parts of both Testaments. The modern Anglican lectionary does ensure that congregations listen to a considerable and varied amount of the Bible: when, as often happens, Communion is celebrated at mid-day, there are no less than four readings of Scripture in addition to the Ten Commandments. It is of the first importance that our congregations should be equally well versed in the Bible.

I do not know that the Anglican church has very much to teach us in the matter of preaching. I will only say in respect to the sermon that, having listened to many sermons both Anglican and Congregational —for happily the latter are still possible to me at times—I am more than ever assured of the truth of Carlyle's saying in *Past and Present*, that if only the preaching man would find THE point and stick to it with deadly tenacity, there is need of him yet.

Finally, I could wish we had a little more boldness and care in our Benedictions. Here the language of Scripture is good enough for me. It just a little spoils a service when the stately and summary phrases of Scripture such as in the Aaronic blessing of *Numbers* $6^{24\text{-}26}$, or in the various New Testament Trinitarian blessings, are misquoted, or enlarged with a view to their improvement. And let the Blessing be a blessing: let the minister not be afraid to give it as God's gift through himself to His people, nor the people be too afraid of their own voices to accept it with an audible and heart-felt *Amen*.

A. D. MARTIN.

FOREIGN IMPRESSIONS AND REVIEWS.

MORE ABOUT UNAMUNO.

Essays and Soliloquies. Being Selections from the writings of Miguel de Unamuno, translated from the Spanish, with an Introductory Essay by J. Crawford Flitch. Harrap. 8s. 6d.

The German *Literarische Welt* recently issued a *Rundfrage* to various well-known writers of different nationalities. The question asked was "What do you owe to the German spirit?" Prof. Unamuno was one of those to whom this enquiry was sent, and his reply was characteristic. It was published, with a lively pencil drawing of the writer inset, and runs as follows: "The *L.W.* asks me what I owe to the German spirit. Unfortunately I am not certain what is meant by the expression 'the *spirit* of any particular people'; and I am thoroughly sceptical with regard to the whole notion of *the spirit of a people* (*Volksgeist*) and equally so respecting the notion of *race* (*Rasse*). I have never really been able to understand or assimilate either the romantic idea involved in the first expression or the pseudo-positivist notion behind the second, and since I am by profession an investigator of language, a philologist, and a professor of classical Greek in Spain, I will confine myself to saying what I think that I owe to the *German language*. Language is the life-blood of what we are accustomed to call the spirit, and if I could not read German, I should not dare to say what I thought I owed to the German spirit, however many German works I might have read in translations."

This is a thoroughly characteristic passage, alike in its independence and originality, in its assertive and almost contradictious tone, and in its courageous individualism. Unamuno is like the dictionary, about which its reader complained that though it was quite interesting, yet it was difficult to read because it changed the subject so often. He does not pretend to be logical. Rather he glories in not being tied down by logic, or dominated, as we most of us are, by mere intellectual ideas. Take for instance these passages from the essay *Arbitrary Reflections*:

> "You deceive yourself," a foreign friend of mine once said to me, thinking that although I was a Spaniard I was also European and modern, "you deceive yourself—Spaniards in general are incapable of civilisation and refractory to it." And I left him cold with stupor when I replied: "And is that a fault?"
>
> And I will say to this poor logical modern and European reader, who may be assumed to be in love with science and life, that the fact that an assertion is arbitrary and cannot be proved by logical reasons, does not mean either that it is without foundation, or, still less, that it is false. And above all it does not mean that such an assertion may not excite and animate the spirit, may not strengthen its inner life, that inner life which is a very different thing from the life that the logical and scientific reader is in love with.

Mr. Crawford Flitch has made his own selection from Prof. Unamuno's writings, and although there are naturally some favourites missing, yet the result does give a very vivid idea of the man, especially with the help of the introductory essay. Here is a picture of Unamuno in Salamanca in 1920. Mr. Flitch writes: "During the course of the next two months I had ample opportunity to observe the daily routine of Unamuno's life at Salamanca. An early riser, he may be seen in the streets before nine o'clock on his way to the lecture-room. After the mid-day *comida*, at which he usually abstains from both wine and meat, he is accustomed to take his

coffee at the Circulo Salmantino with a group of friends whose thought and convictions are as widely varying as their occupations—university professors, students, doctors, magistrates, writers, poets and men of business. The quite unacademic conversation ranges over the whole gamut of human interests. While the talk is flowing freely or the arguments being waged, Unamuno—who, by the way, is a non-smoker—may sometimes be seen folding square sheets of paper with deft fingers into complicated geometrical patterns which presently grow into astonishingly realistic shapes of animals. Before the party breaks up, his table is not infrequently covered with a menagerie of pigs, jumping frogs, vultures and other wild-fowl, to the no small delight of the street urchins whose noses are flattened against the other side of the wide plate-glass window. This *arte salmantino*, as its inventor calls it, presents baffling constructional problems, the solutions of which are sometimes thought out upon abstract geometrical principles in the sleepless watches of the night."

Of the six months' political exile in Fuerteventura, February to July, 1924, we are told: "The Canaries have been identified with the Fortunate Isles of the ancient world, and Unamuno remarked humorously that Fuerteventura was indeed fortunate among islands in being one where there were no hotels *de luxe*, no bull-fights, no cinemas, no football, no boy scouts. . . . In Puerto de Cabras, the cluster of low whitewashed houses that forms the principal port of the island, time flowed in a tranquil stream that was scarcely agitated by the weekly arrival of the steamer bringing the mail, provisions, water, and out-of-date newspapers from Las Palmas. . . When the brief twilight fell, and the camels, returning from browsing on the scanty scrub, padded with muffled footfall through the darkening street, Unamuno joined the circle of village notables who were wont to assemble nightly on a row of chairs ranged on the pavement in front of the general store. Then, until the tardy supper hour arrived, a flow of philosophy, philology, paradox, travel-lore, and political wisdom fell upon the astonished ears of the shopkeepers and petty officials of the port. Fortunate islanders!"

It may be asked, and it has been asked with polite scepticism, whether any good can come out of Spain. I think the answer is that we have to look at realities. And Latin America is already essentially, and will be increasingly, one of the realities of the world in which we live. Now Latin America with its vast populations, enormous modern cities, scarcely yet half-understood material resources, with its plains and forests and mountains, its corn and cattle, rubber and coffee and silver, is culturally a part of Spain and Portugal even more than so-called Anglo-Saxon America is culturally a part of Northern Europe. Unamuno, according to an able South American who recently visited one of our older English universities, is unquestionably the foremost religious and philosophical writer in that vast cultural group. And if he himself be right in his assertion that language is the key to and the unifying principle of each group, and that *race* and *Volksgeist* are mere romanticist and pseudo-positivist notions, then the most significant of contemporary writers in Spanish is surely, as the most prominent moulder of Spanish and Spanish-American thought, a figure of immense importance in the world of realities.

For this reason alone, and in especial to those who value life more than logic, and prefer the fresh air of vital realities to the conventionalities of contemporary West European civilisation, we would commend this little book. Unamuno is supremely quotable, though he is far from loving paradox for its own sake or straining after epigrams from a mere pre-occupation with literary form. Two of the most fascinating essays here are *Large and*

Small Towns and *Intellectuality and Spirituality*. We conclude with two extracts from these on *people* and on *books* respectively, without in the least having exhausted the treasures of the collection here printed.

> " It is not a bad thing now and again to visit the great city and plunge into the sea of its crowds, but in order to emerge again upon *terra firma* and feel the solid ground under one's feet. For my part, since I am interested in individuals—in John and Peter and Richard, in you who are reading this book—but not in the masses which they form when banded together, I remain in the small town, seeing every day at the same hour the same men, men whose souls have clashed, and sometimes painfully, with my soul; and I flee from the great metropolis where my soul is whipped with the icy whips of the disdainful glances of those who know me not and who are unknown to me. People whom I cannot name . . . horrible ! "

And this :

> " He had books that were like lovers, grateful, remembering, for whenever he opened them at random they opened themselves of their own accord at the same place, always offering him the same passage, the choicest, the most intense, the most life-giving that they had to offer. And when he read the passage over again the intimate ambience of the peaceful room yielded up the memory of all the other fugitive moments when he had read it before, and his soul vibrated across the gulf of time until its vibrations were lost in that remoteness of the past where consciousness loses itself too."

J. P. NAISH.

Breve Storia dei Valdesi. By PROF. ERNESTO COMBA. Libreria *La Luce*, Torre Pellice, 1925. 8 Lire.

Most English people have only a vague idea of the history and the sufferings of the Waldensian Christians of Italy. I must confess to having been among that number until Prof. Comba kindly sent me his interesting and thrilling account of the heroic deeds of his spiritual ancestors. In addition to his short history he has sent me, during the last six months, *La Luce*, the weekly organ of the Waldensian Churches, which gives an account of their present-day activities. From these two sources I hope to be able to convey some impression of Protestantism in Italy.

The Waldensians, like the Albigensians and the Catharists, had their origin in Southern France. They are the only modern representatives of all those movements in the direction of reform that marked and distinguished the twelfth century. In Provence, that warm land where poetry and love, art and architecture, had their home, freedom of opinion was natural. Whatever the differences between them might have been they all agreed at least in this—they all claimed the right of freedom of thought. This led them in different directions. Prof. Comba is careful to point out at the outset that the characteristic doctrine of the Albigensians was a dualism between spirit and matter and between good and evil. This the Waldensians did not accept. The Waldensians trace their origin to a rich merchant of Lyons, Pietro Valdo, who, born towards the middle of the twelfth century, renounced his wealth under strong religious influences. He had the courage and the strength to take *Matthew* 19^{21} literally and to apply its message to himself. Henceforth he devoted himself to preaching. But the Papacy had not yet learned how to deal with men of his type and enthusiasm. The movement that he helped to initiate grew rapidly and at length aroused suspicion and condemnation at the Council of Verona (1183). But the effort to stamp out the fire only scattered its embers over a wider surface. The message was carried to other lands—Italy, Hungary, Bohemia, and even as far as Pomerania. Thus the way was prepared for the great movement of Reform in the sixteenth century.

In his chapter on the " Asylum of the Alps " Prof. Comba explains why it was that the movement found its permanent home in Italy. The slopes of the Cottian Alps in Northern Italy are steeper than the corresponding slopes in France. They provided therefore a more secure refuge in the time of persecution, which, in the case of the Waldensians, lasted, with intervals of peace, for over six hundred years. As a matter of fact they did not receive legal recognition until the time of Charles Albert in 1848. The first document indicating the presence of the Waldensians in the Cottian Alps is an order of the Emperor Otto IV to the Bishop of Turin in 1210 to expel the Waldensians from his diocese (*Storia*, p. 26). Repression, persecution, expulsion became the policy of the Dukes of Savoy for centuries. The first Waldensian preachers were termed *Barba*, a familiar word for *Uncle* in the North of Italy. It is noticed in this sense by Mr. Hoare in his great Italian Dictionary, but he does not notice its application to the early Waldensian preachers. The motive behind the use of the term was to differentiate the preacher from the priest, *Barba* instead of *Padre*, *Uncle* instead of *Father*. The sufferings of these men and their scattered congregations were prolonged and intense, and were borne with heroic endurance. Prof. Comba tells the story with great restraint, always using documentary evidence, which happily is very rich in the case of the Waldensians. The Church has produced a succession of historians which makes it possible to give a complete account of its life and development from the thirteenth to the nineteenth centuries. Crusade after crusade was hurled against them. They were driven into caverns and to mountain peaks, but nothing could break their spirit or make them abjure their faith. In the fifteenth century they took up arms in their own defence, and this constituted them, in the view of the Dukes of Savoy, rebels as well as heretics. As soon as the Waldensians heard of the Reformation two delegates, the *Barba* Martin Gonin and a young colleague, Guido of Calabria, were sent to Switzerland and Germany to confer with the leaders of the movement. A report was given at the Synod of Cianforan (1532), at which formal adhesion to the Reformation was made. This only increased the determination of their Prince to destroy them. Armed expeditions were sent against them in 1535 and 1560-1. These were successfully resisted, but it was a time when many names were added to the long list of Waldensian martyrs. But the time came when the Piedmontese soldiers would not attack the *barbetti*, as the Waldensians came to be called, after their *barbe*. Then a truce was arranged, and the Treaty of Cavour (1561) legalised their worship within certain fixed limits. But the Waldensians have always been a missionary Church. They spread beyond the limits fixed by law and brought down upon themselves fresh persecutions. The terrible Pasque Piedmontese of 1655 stirred the heart of Protestant Europe as much or more than the Massacre of St. Bartholomew. It aroused Oliver Cromwell to action, and inspired Milton's Sonnet beginning with the lines :

> Avenge, O Lord ! thy slaughtered saints, whose bones
> Lie scattered on the Alpine mountains cold.

Giovanne Leger, one of the most famous of the Waldensian pastors, stirred the heart and the conscience of Europe. Diplomatic action and threats of naval action followed. Two soldiers, Giosue Gianavello and Bartolomeo Jahier, very skilfully led the resistance of the mountaineers. At length a Treaty of Peace, called by the Duke a " Patenti de Grazia " —was signed. Its terms were not very favourable to the Waldensians. It restricted the right of public worship, and obliged the Waldensians to sell their property in certain districts. The " Patenti de Grazia " provided no durable basis for peace. The Revocation of the Edict of Nantes in 1685 reacted unfavourably on the Waldensians. Louis XIV brought pressure to bear on the

Duke of Savoy, with the result that the horrors of the Pasque Piedmontese were repeated by Catinat, a French general in 1686. Letters are extant which indicate the methods he adopted. " The country is entirely desolate : nothing remains of man or beast, for every hole and corner has been searched through. I ordered the use of cruel measures. Those we took in arms, when not killed at once, were passed over to the hangman " (*Storia*, p. 99). The only terms that could be obtained was the permission of the remainder to go into exile, and 200 were conducted over the frontier into Swiss territory. Enrico Arnaud was the champion of " Il Glorioso Rimpatrio " (the glorious restoration). With 900 men he literally fought his way back to their native valleys, and the League of England, Holland, Austria and Germany, which the Duke of Savoy joined to check the ambitions of Louis, once again secured the recognition of the Waldensians. But the eighteenth and early nineteenth centuries were not without their sufferings and persecutions, though there was an interval during the predominance of Napoleon, who showed them sympathy. The great act of Charles Albert in 1848 secured their final emancipation. Since then they have expanded throughout the Peninsula. During the long period of the persecutions many Waldensians emigrated to different parts of Europe and to North and South America, where there are still flourishing Waldensian Churches. A German, Count F. L. de Waldburg-Truchsess, and two Englishmen, Dr. W. S. Gilly and General Beckwith (one of Wellington's officers who lost a leg at Waterloo) identified themselves with the Waldensians and lived and worked in their valleys and left behind fragrant memories of unselfish service.

Their organisation is Presbyterian in character. The supreme authority of the Church is called the " Tavola " (from " the Lord's Table "). It is composed of nine members (six pastors and three laymen) who are elected annually by the Synod, an Assembly consisting of pastors and laymen in equal numbers. The Assembly meets annually in the first week in September in a house in Torre Pellice, built for that purpose. Schools, Colleges, Hospitals, Orphanages have been founded. Earlier their ministers were trained at Geneva and later in Florence. Now there is a Theological College in Rome, where Prof. Comba is a distinguished professor. The official organ of the Church, *La Luce*, has as its motto the motto of the Church, *Lux lucet in Tenebris*, a motto that admirably expresses the history of this oldest of the Protestant Churches of the world. The teaching staff of the College is animated with the evangelical spirit, together with the scientific spirit. *La Luce* keeps the members of the Churches in touch with the movements of thought in the world. It is alert and alive and progressive. Important books published in France, Germany, England and America are noticed and reviewed. I have been greatly struck with the articles and sermons that appear week by week in this paper. It is in many respects a model religious paper, and should be more widely known in this country.

The Waldensian Churches are the guardians of the Protestant tradition in the home and the centre of Catholicism. They should have our deep sympathy and interest. The life and work and thought of these Churches is extraordinarily like that of our Congregational Churches. They have the same aspirations and hopes and ideals. The simplicity and the purity of their worship, and the fervour of their evangelical faith, backed by six centuries of heroic resistance to ecclesiastical tyranny, ought to commend them to our admiration and affection. We should be more ready to help them when occasion arises. The unity of Protestantism throughout the world is a desirable ideal for which we should not only pray but also strive. There is a call to us to stand together in a world which still needs our supreme witness.

W. BLACKSHAW.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1926 *unless otherwise stated.*)

Hubert Parry : His Life and Works. By CHARLES L. GRAVES. Macmillan. 2 vols. 30s.

Mr. Plunket Greene, Parry's son-in-law, puts the general opinion of Hubert Parry in two sentences : " It is said that the greatest benefactor of a country is the man who writes its tunes ; if he had left us nothing but ' Jerusalem ' we could never repay him what we owe him." It is given to few to write a tune which like " Jerusalem " captures both the musicians and the people. Now that it appears in *School Worship* Congregationalists will surely not be so slow to use it : it should be as familiar as " St. Clement " and as popular. Thousands who have never heard of *Blest Pair of Sirens* or the music to the *Frogs* will always associate Parry's name with Blake and with this tune.

It was a hazardous experiment for one with no musical knowledge to embark on the reading of a full-dress musical biography. That we have enjoyed Mr. Graves's volumes is probably due to the fact that Parry had such wide interests that his biography can never be music, and music only. In spite of the contention of the Preface, however, the book is much too long, and would have benefited by compression into one volume. There is some repetition, and many pages consist merely of a catalogue of insignificant and unimportant events, such as : " April ended with three divinely lovely days, and three delightful rides with the children ; the first through . . ."

We imagine that psychologists as well as musicians will read these volumes with interest. There is a good deal of evidence about people with " the artistic temperament " which will perhaps enable psychologists to discover why so many musicians have 1,001 elbows instead of two, and are so " difficult to live with." (N.B. People who are " difficult to live with " must not draw the conclusion that they are musicians !)

Parry was far more than composer, professor, director. He was a great human, and his love of the sea, of his students, and of the rollicking fun of Aristophanes, all show his wide sympathies. His humanity appears in this forthright opinion of opera, which is particularly gratifying to one who has frequently been in trouble for arguing that opera is false art—" neither fish, fowl, nor good red herring ":

> " Opera is the shallowest fraud man ever achieved in the name of art. Its invariable associates are dirt and tinsel. Its history is falseness, intrigue, shallowness, levity and pretension. It is the appanage of the wastrels, the home of the humbugs."

Parry's music varied greatly in value ; much of his Festival work was written under such pressure that those best qualified to judge think that it is already dead. Other compositions are of more permanent worth, while Sir Hugh Allen aptly sums up his life-work in the succinct phrase : " He added dignity to the profession of music."

EDITOR.

Nestorius : The Bazaar of Heracleides. By G. R. DRIVER and L. HODGSON. Clarendon Press. 21s.

Two long and very thorough reviews of this lengthy volume have already appeared, one in English in the *Journal of Theological Studies* for January of this year, by Dom R. H. Connolly, the other in German in the *Theol. Literaturzeitung* for April 17th, by Prof. F. Loofs. To these the specialist reader is referred. Both are very severe, but by no means too much so. The book is an English translation of a long apologetic work apparently written by the famous heresiarch Nestorius whilst in Egypt just before his death in 451 A.D. This work was originally written in Greek, but the Greek has not been recovered, as is comprehensible, since the followers of Nestorius, associated with the Syrian nationalist movement of the fifth century A.D. and banned from the Byzantine Empire, quickly ceased to be a Greek-speaking Church, and their literature as recoverable is therefore in Syriac. The archetype of the MSS. from which Bedjan's Syriac text was constructed was found in the library of the Nestorian patriarch amongst the mountains of Kurdistan. This text was translated into French by Nau and Brière in 1910, when both Bedjan's text and their translation were published.

The present translation was first prepared by Mr. Driver, an expert Syriac scholar, and then the theological and other comments were added by Mr. Hodgson, in consultation with his partner. Unfortunately the former had little specialised knowledge of the history and thought of the period, whilst the latter was moderately innocent of Syriac. An enterprise conducted on these curious lines was doomed to failure. A translator must have historical and philosophical background—mere linguistic knowledge, however brilliant, is insufficient ; a theological commentator must—*vice versa*—have some acquaintance with the language in which his text is written. It is not surprising then that the English translation before us leans heavily on Nau and Brière's French—as is openly acknowledged—and that even their notes have been frankly copied. Where Mr. Driver has shown independence it has been exercised on the side of literality pushed so far as often to obscure the meaning. This in itself is bad enough, for, as Loofs remarks, the theological reader does not require to know the literal meaning of each Syriac word, but rather to have placed before him clearly and distinctly what the Syriac text conveys to one who knows that language. Unfortunately the trouble does not end here, for Mr. Hodgson has failed to make any use of several important studies on the subject which appeared between 1910 and 1926. The introduction is practically lifted from Dr. B. J. Kidd's *History of the Church* (1914), and adds nothing to assist our appreciation of the treatise. We have no space to quote the scathing revelations by Loofs of the gross misconception shown in several of the comments which Mr. Hodgson *has* attempted—but they are startling indeed. Mr. Driver is an acknowledged linguist, but the would-be collaborators have not really been able to work together because their spheres of knowledge did not touch, and although Mr. Hodgson is known as the writer of some thoughtful books and papers on semi-philosophical lines, yet, to judge by this unfortunate attempt, he was not quite the right man for the onerous task involved here. It is especially deplorable that at a time when there is a real, far-reaching, and growing interest in the fifth century, and especially in Byzantine thought and civilisation, an interest fostered by such workers as Krumbacher and Diehl on the continent and by younger men like Norman Baynes in England, such a piece of work as the translation and editing of an important Nestorian writing should have been so bungled.

J. P. NAISH.

Hermetica : The Ancient Greek and Latin Writings which contain Religious or Philosophic Teachings ascribed to Hermes Trismegistus. Edited with English translation and Notes, by Walter Scott. Vols. II. and III. Oxford Univ. Press. 25s. each.

This second volume of the work whose first volume was reviewed in the CONGREGATIONAL QUARTERLY for July, 1925, was happily completed for publication before the death of the lamented editor of the *Hermetica*. It contains the commentary on those texts which occur in the most complete MSS of the *Corpus Hermeticum*. Vol. III., which has been seen through the final stages of publication by Prof. A. S. Ferguson, deals with the hermetic writings not included in the traditional Corpus.

The expectations raised by the Introduction are in no way disappointed by the commentary. It is full, learned, and judicious, making its way through the tangled paths of this strange literature with an assurance justified by a very comprehensive acquaintance with ancient thought of various types related to that of the Hermetists. Scott was very far from supposing that he had solved all problems of the text and its exegesis. Much remains obscure or uncertain. But he has done for these writings the thing that most needed to be done if they were to be rightly understood ; he has brought together from a very wide range of ancient literature a wealth of illustrative material which enables us for the first time to feel convinced that we have the *Hermetica* before us in their true setting in the history of religious thought. It is difficult to see how anyone after a study of these notes can resist the conclusion that the *Hermetica* as a whole are at home among the religious and philosophic tendencies of the second and third centuries. Scott has been able, on the basis of his wide knowledge of the literature of these tendencies, to define with some precision the various elements contributory to the teaching of the texts.

In spite of certain general characteristics, they are by no means homogeneous, nor are they to be considered as the product of a single " school." The later texts, indeed, such as *Corpus* XIV, XVI and the very interesting XIII (*Concerning Rebirth*) not only show acquaintance with earlier parts of the *Corpus*, but imply knowledge of a wide Hermetic literature no longer extant, and the consciousness of belonging to a body and carrying on a tradition. But within the *Corpus* there are differences of view amounting in some cases to contradiction. While a kind of Platonising Stoicism or Stoicising Platonism is common to all, there are some which show an almost pure Platonism (*e.g.*, the group II-VI-X, which shows literary relationship among its members), while in others the Stoic element is much larger. One interesting group, consisting of *Corpus* III, I, and VII, may almost be described as Judæo-Stoic, so strong is the influence of the Septuagint or of Jewish writings founded upon it.

The most interesting question for us is that of the relation of these documents to Christianity. If Scott's general dating of the documents be accepted, direct influence of Christianity is no longer excluded, but proof of such influence should be sought in each separate case, since one outcome of Scott's investigations is that we cannot deal with the *Hermetica* as a unit. The resemblance between some of the teaching they contain and Christian Gnosticism is certainly close. Scott would account for this in the main by the fact that very much the same factors contributed to their development. That is probably true, and we may go further back and recognise that many of the ideas which have gone to form the system of thought expounded in some of these tracts were familiar to writers of the N.T. For instance, the metaphysics expounded in *Corpus* X (*The Key*, dated by Scott " perhaps rather in the third century than the second ") is convincingly shown to have resulted

rom the reaction on Platonism of the new Stoicism of Posidonius; but it almost identical with that which underlies *I. Cor.* 15. The theory that ne writer of *The Key* knew Paul is excluded. Similarly Corpus I *Poimandres*, dated by Scott in the second century) has a doctrine of the Trinity," Nous-Logos-Demiurgus (Logos being ὁμοούσιος with Demiurgus), nd of the heavenly Man who descended into the sublunar world. Obviously indred ideas appear in Christian thought from the N.T. downwards. Yet cott shows that for the sources of *Corpus* I we need not go beyond Plato, ne Stoics and the Septuagint, and that no N.T. influence upon *Poimandres* eed be postulated.

Yet it would seem strange if writers contemporary with the great hristian theologians, orthodox and unorthodox, and using to so large an xtent a common stock of ideas with them, took no account of Christianity. n one tract, indeed, *Corpus* IX (dated, with some probability, 280-300), cott finds in complaints of persecution directed against " those who have ttained to knowledge of God " a reference to violence on the part of hristians against pagans during the revolt in Egypt 295-297. But we need urther evidence before we can accept this reference. Even if some of the riters were conscious of intense hostility between their own religion and that f the Christians, that would not rule out the possibility that other writers f the *Corpus*—if not indeed these same writers—might have been influenced y a religion they rejected. Scott admits the possibility of such influence in wo or three dialogues, but with considerable hesitation. In *Corpus* XIII *Concerning Rebirth*, a later writing, dated shortly before 300) he is prepared think some Christian influence likely. Not indeed that the bare notion re-birth implies any such thing. It was present in other sacramental eligions. But in speaking of re-birth the writer uses phraseology so close that of Christian writings that one suspects literary relationship. Consider, for example, the following passage (which will serve incidentally as a pecimen of Scott's translation) :

> *Tat :* " I know not, thrice greatest one, from what womb a man can be born again, nor from what seed."
> *Hermes :* " My son, the womb is Wisdom, conceiving in silence; and the seed is the true Good."
> *Tat :* " And who is it, Father, that begets ? I am wholly at a loss."
> *Hermes :* " The will of God, my son, is the begetter . . ."
> *Tat :* " And what manner of man is he that is brought into being by the Re-birth ? "
> *Hermes :* " He that is born by that birth is another; he is a god, and son of God."

If we compare this with *John* 1^{12-13}, 3^{5-8}, we cannot indeed say definitely at we have a case of borrowing, but the resemblance is so close that literary elationship seems the simplest explanation ; and if there is such relationhip then so late a document as *Concerning Re-birth* would naturally be egarded as the borrower. The evidences of late date are not so clear for *orpus* IV (*The Basin*, dated by Scott in the second or third century). But here, too, it is tempting to find a reference to Christian baptism in such xpressions as the following :

> " Those who gave heed to the proclamation (κηρύγματος) and dipped themselves in the bath of mind (ἐβαπτίσαντο τοῦ νοός), these men got a share of *gnosis ;* they received mind[1] (τὸν νοῦν) and so became complete men (τέλειοι)."

Again, the Christian influence is not certain, for in Egyptian religion aptism, and even what we may fairly call baptismal regeneration, was a

[1] A Christian would have said " Spirit " for " mind."

fairly familiar feature. Scott's note shows this, and it might be strengthened by reference to Dr. Blackman's article on *Lustrations and the Heliopolitan Sun-god* (in *Proceedings of the Society of Biblical Archæology*). The question of the relation between *Hermetica* and Christianity is not closed, but rather re-opened in a new form and on firmer grounds, by the clear and solid information supplied in this commentary. There will, for instance, no longer be excuse for such fine-spun speculations as those at the beginning of Reitzenstein's *Poimandres*, resting on a supposed derivation of the name *Poimandres* from ποιμήν, which of course makes "fair game" of any passage in a Christian writing referring to a Shepherd. If Scott is right, the name *Poimandres* is Egyptian, and according to the etymology proposed to him by the Reader in Egyptology at Oxford (Mr. F. Ll. Griffith)—*P-eime-n-Re*—means precisely what the Hermetic writer says it means, "The understanding of the Supreme God" (ὁ νοῦς τῆς αὐθεντίας). Whatever be the exact relation between these writings and Christianity, it is at least certain that the Hermetic *Corpus* now provided with this admirable commentary, should no longer be neglected by students of early Christian thought.

In Vol. III we have first the long document extant only (apart from a few fragments) in the Latin translation, known as *Asclepius*, and falsely attributed to Apuleius. This document Scott shows to consist of three Hermetic dialogues. The third and longest was known and freely quoted, in the Greek original, by Lactantius. It includes an "eschatological" passage which is interesting to students of early Christianity not only from its resemblance to Jewish and Christian apocalypses, but also for its implicit criticism (if Scott is right) of contemporary Christians as men who prefer darkness to light, and death to life, who do not love "this world around us this incomparable work of God," nor "think the universe worthy of reverent wonder and worship."

There will be modern Christians who feel that at this point the "pagan" was nearer the truth than the morose ascetics of the Thebaid who appeared to him the typical exponents of Christianity. Scott's illustrations of the impression they produced upon other enlightened minds of the period are much to the point.

Then come notes on the excerpts from Hermetic writings found in Stobaeus. The most important of these is the strange and interesting *Kore Kosmu* ("Eye-pupil of the universe"), which Stobaeus quotes at so great length that we probably have (Scott thinks) nearly the whole of the *libellus*. It is among the most corrupt of all the Hermetic texts, and the commentary represents a heroic grappling with almost desperate disorder. Although it clearly belongs to the circle of Hermetic writings, yet it stands nearer to popular paganism than most of that literature. "The religion which . . . it seems to have been the writer's main object to uphold or recommend is not a Platonic mysticism such as we find in some of the *Hermetica*—a religion the aim of which is the soul's escape from the world of sense and its union with a supracosmic God; it is little more than a belief in penalties imposed by superhuman beings—the sort of religion which might be described as a substitute for a police force."

We have now in our hands Scott's complete commentary on the whole of the Hermetic literature except the minor fragments printed at the end of Vol. I (notes on which will appear in the fourth and last volume, dealing with the *Testimonia*). It constitutes a real treasury for all students of the history of religion, and particularly for those whose interest in that history lies in the period which saw the rise of Christianity to the position of a world religion.

C. H. Dodd.

The Letters of Synesius of Cyrene, translated into English, with Introduction and Notes. By AUGUSTINE FITZGERALD. Oxford Univ. Press. 21s.

Synesius is familiar to readers of Charles Kingsley's *Hypatia* as "The Squire Bishop." In spite of the attractiveness of his personality, no complete translation either of all or of any considerable part of his works exists in English. This fact may be accounted for by the difficulty of his Greek. So far as the letters are concerned, there has been no edition of the text since that of Rudolf Hercher in his *Epistolographi Graeci* (Paris, 1873). There are a good many passages on which a critical text suited to our present-day exacting standards would shed light, but, so far as I know, no scholar is busy with this task. Mr. FitzGerald has an obvious and worthy enthusiasm for his author, to whose letters he has written a most attractive introduction, from which it appears that Synesius is to be regarded rather as a Platonist than as a Neoplatonist. The translation will be found to be a good compromise between close adherence to the Greek and a flowing rendering. If anyone wants to make acquaintance with an unwilling bishop who knows little of Christian doctrine but has much of the Christlike temper, with a country gentleman, a sportsman, a scientist, and a soldier, let him read these letters. He will find much of interest and many flashes of humour. It is to be hoped that Mr. FitzGerald will be encouraged to publish the translation of the other works he has already completed. The *Eulogy of Baldness* will be a revelation of side-splitting humour to most English readers.

A. SOUTER.

An Introduction to Philosophy. By EDGAR SHEFFIELD BRIGHTMAN. Cape. 16s.

Personality and Reality: A Proof of the Real Existence of a Supreme Self in the Universe. By J. E. TURNER. Allen & Unwin. 7s. 6d.

A Study in Moral Theory. By JOHN LAIRD. Allen & Unwin. 10s. 6d.

Prof. Brightman's readable book comes, like so many of its kind, from America, and seems to aim at the double task of initiating the beginner and of furnishing—of course in outline—an original final philosophy. The author stands for idealism in the form of "personalism," with a rather marked Berkeleyan tinge. He appeals to rational argument, based in particular on teleology and on the values: but he admits difficulties, and is content to recommend what is on the whole most probable. Unless his book is used, as he desires, in Seminar, the beginner may fail to attain a sufficiently detached and objective view of alternative possibilities. There is a full bibliography, chapter by chapter. The Index is hard to use. It is merged in a "Lexicon," and gives not page references but references to chapter, section, and paragraph (*e.g.*, "I., 6, IV., 6 (1), V. 5 (4) (*a*)"). This innovation is no improvement.

Dr. Turner has a subtle and fertile mind. As against the appeal of Westcott or of Prof. W. L. Davidson to intuition, he desires to *prove* Theism. His realism is very sympathetic with idealism, especially as stated by Bradley and Bosanquet, and he is very critical of Prof. Alexander's version of realism. We are not, he argues, to disparage mechanisms, or to contrast them sharply with organisms. Yet mechanical fixity is strangely combined in our universe with continuous evolution. Our human personalities are gaining ever greater "dominance," though the savage would fail to recognise *our* minds behind (apparently living) machines. Since thought alone is plastic, God (no less concealed—from us all?) must be inferred as the supremely "dominant" personality who has imparted the plasticity of

evolution to static mechanisms. The working concepts of science seer dogmatically affirmed as ultimate truths. And the closing paragraph rather ominously define "goodness" as what concurs with the tendencie of this evolving universe.

Prof. Laird, of course, also stands for realism. He has a brilliant style an engaging turn of humour, and mastery of the literature of his subjec whether ancient or contemporary. He holds that morality depends upo the values—upon happiness, knowledge and beauty, as well as upon gooc ness proper—but in morality the values become *imperatives*. The universa maxim is "Do the best" that is possible; competing or divergent claims ar freely recognised, the author comforting himself with the large region c conduct unaffected by casuistical difficulties. In somewhat gingerl fashion he dismisses determinism, at the cost of recognising a modifie "tychism" in all reality. He makes much of the "autonomy" of morality and refuses to admit that moral arguments for immortality either are or nee be conclusive. One who is not technically a realist gets the impressio that realist ethics, even of this type, beg many fundamental questions. Th author does not, like Aristotle, simply start from widely held opinion Nor does he, like the intuitionism which he so forcibly criticises, allege uniform revelation of truth in all consciences. Morality "is" so-and-s It is among the given realities. Does that suffice?

ROBERT MACKINTOSH.

The Medieval Village. By G. G. COULTON, M.A., D.Litt. Cambridg University Press. 25s.

In 1923 Mr. Coulton published the first volume of *Five Centuries c Religion*. An original plan of three or four introductory chapters for th second volume has developed into *The Medieval Village*, which (beside preparing us to understand St. Francis by "measuring the extent to which h gospel was a revolt against the capitalism of the older Orders") presents detailed picture of some sides of village life in the Middle Ages. From h unrivalled knowledge of the sources Mr. Coulton has prepared a treasury c information about life as it was actually lived six hundred years ago; and th book is distinguished by many passages of rare beauty rising at times to subdued eloquence.

Mr. Coulton has much to say about the economic arrangements in Englis manors, and here, we think, economic historians may find the book less fres than elsewhere; they may also criticise generalisations for which the plai man is grateful. One of Mr. Coulton's main concerns is to compare the lc of the tenant of monastic lords with that of the tenant of lay lords; and th familiar, sentimental picture of the generous and reforming monasti landlord disappears under his treatment. With unsparing particularity h shews the care with which the monastic landlord exacted the uttermos farthing, liberating serfs as a rule only for value received, and from the ver necessities of his position pursuing a less progressive agricultural policy tha was possible for the individual lay landlord. It is indeed with some surpris that we come upon Mr. Coulton's final judgment: there was a sligh balance of prosperity on the whole in favour of the peasant on Church land The vast amount of controversy in the book partly destroys the reader' sense of proportion, and he is in danger of imagining the evidence to be mor unfavourable to the Church than Mr. Coulton considers it. Mr. Coulto confesses that one of the questions that most interests him is: Was th medieval village system a model for our imitation? and he does not ofte forget the need to deal faithfully with people who from the fulness of the

norance would answer " Yes." Those who most appreciate the positive de of Mr. Coulton's work (as it is presented for instance in chapters on Church Estimates of the Peasant," " Religious Education," and " Tithes nd Friction ") at times regret the diligence with which he pursues somewhat bscure opponents who seem scarcely to deserve his attention.

We conclude by calling attention to a judgment which carries ncommon weight since it comes from so learned and frank a critic of erical society. " Institutional religion is justified, on the whole, so long s it can be said that the clergy are living very much better than the verage of mankind, and distinctly better even than the average educated an ; and I know of no Christian age or country in which this has not been ue. But we must not go farther than this ; for we really dishonour our refathers by bedizening them with meretricious historical finery, just s the true saint is dishonoured by tinsel and tarnished brass leaf."

No one who has an interest in medieval England can afford to miss is book.

B. L. MANNING.

he World Call to the Church. In four volumes dealing with the Far East, India, Africa and the Moslem World. Published for the Missionary Council by the Press and Publications Board of the Church Assembly. 10s. 6d. the set.

If the Church Assembly had done nothing else than initiate and carry rough the preparation of these reports, it would have deserved well f the Church of England. There are several Missionary Societies within at Church. Through the Church Assembly they have been able to co-perate in making this Call. In January they gathered a great company of ore than 3,000 delegates, with almost all the diocesan bishops, to receive ese reports. That Conference was marked by a fine spirit and serious enitence and faith ; and it achieved more even than its leaders had dared hope. The Free Churches were represented both upon the boards which epared the reports and at the Conference itself. The plan of campaign simple and bold ; after the national assembly there were to be similar semblies called in each of the dioceses ; from each Cathedral the word is be carried into every parish church. They mean to " tell it to the Church," that no member of the Church of England shall be able to plead that in a ay of crisis nobody told him.

The books are business-like in method. They proceed along definite and iform lines. The reader will find no difficulty in learning what has been ne, and what is being done, by the Church of England Societies in the Fields rveyed ; and at the same time there is given a plain statement of needs. he sum of the whole matter is that to fulfil their present calling these cieties need 600 additional candidates, and an income increased by 00,000. But these needs are only put before the Church after a careful d sober survey of the detailed work.

The Reports have their emotional moments; how could the writers frain altogether from emotion? But for their main appeal they depend on plain statements of fact. In the Diocese of Lahore, for example, 1893-94, there were seventeen Europeans and ten Indians and an Indian urch community of 4,659 in the C.M.S. section. To-day, through " mass-ovements " there are 31,972 Christians, and there are nine Europeans and xteen Indian clergy ; and the conditions under which mass movements take ace are such that the guidance and oversight of European missionaries e gravely needed. From the Moslem world there comes a most insistent il ; yet a successor to Douglas Thornton has never been provided. " Some

of the very stations where the missionary heroes of old worked are nov closed down." In the new day which is opening for work in Islam there i urgent need for the best scholarship from the Universities. The Moslen world is accessible, as it was not in the days of Martyn and even of Thornton In money alone—and money is not the hardest thing to find—betwee £40,000 and £50,000 a year is needed beyond what is now expended upon it But the work waits for men of the spirit of Martyn with all that moder scholarship can give.

To call attention to detailed facts may be unjust to the cumulative forc of these appeals. It looks as if they will at least be heard. The large firs edition of these Reports was sold out at once ; with the co-operation of man speakers, who have prepared themselves in study-circles, the printed wor will be spread from place to place. (There was even a study-circle of Arch deacons at work upon this material.) The call will be heard, and if it i obeyed no better news could be brought to the L.M.S. and to other Societie busy upon the same urgent task. In this service there is no sense of jealousy or of rivalry. The Church of England has issued its call; though the fact from the Field would be different if it had been issued by the L.M.S., in al essentials the Call would have been the same. Every worker in the L.M.S will come to his task with a new inspiration after he has read these books The Bishop of Salisbury, the Chairman of the Missionary Council, says i his preface that the whole-hearted interchange of knowledge and experienc with representatives of non-episcopal Societies was a cause of peculia gratitude in the preparation of the Reports. That same interchange on wider scale is now possible through the Reports themselves, to which we giv a most hearty welcome. They may well prove a Word of the Lord to thi generation both of Anglicans and of others.

EDWARD SHILLITO.

The Task of the World Church : A World Survey. World Dominio Press. 7s. 6d.

The fact that this survey has been edited by Dr. Thomas Cochrane wi inspire confidence in its thoroughness. Dr. Cochrane is a strong believe in the survey-method and it is essential to a right distribution of the Christia forces at work that the facts should be known. For years, with the help o an able staff, Dr. Cochrane has been at work upon the Survey of the worl This small but most useful book is an interim summary. In it the reader ca see all the kingdoms of the world, and the present position in them of th Christian Church. In it the student will see at a glance the proportions o Catholics and Protestants in the European States ; he will discover, fo example, that there are 10,000 Protestants in Spain and 3,424 Roma Catholics in Sweden. Many amazingly interesting facts are to be found her The reader may learn something of the spiritual history of Iceland ; and ho the Latvian Baptists lost 1,500 of their members "who escaped to th primeval forests of Brazil to prepare themselves for the rapture of the Lord coming." From that same Latvia the Baptists report that "during th last two years" they "were able to baptise 2,000 converted persons." On plain fact cannot be overlooked ; the witness of Congregationalism on th Continent of Europe is almost entirely in the hands of the Baptists.

The figures of Church membership will not be misinterpreted by reade of THE CONGREGATIONAL QUARTERLY ; but they might be by others more un familiar with this field. In many of the communities the figures clearl represent a formal membership. In Sweden, out of a population 5,987,520 there are 5,881,115 Lutherans ; and at the same time the repo describes how the "industrial population in Stockholm and other tow

is almost entirely out of touch with organised religion"; but in Great Britain, out of a population of 42,917,409, the total number of communicants is 8,232,568! Of course the figures in these cases represent something very different.

Of the non-Christian world many statistical tables are given, which will be of immense value to missionary students; and speaking of the Survey as a whole, there is in it a great wealth of information, not separated from many illuminating comments. Only one need be given. In 1921 a Moslem "priest" in Albania had occasion to kill a man against whose family he was "in vengeance." As the man was his parishioner he afterwards conducted the funeral service. After this we are not surprised to learn that one witness writes: "Probably there is no more encouraging field for missionary work to-day than Albania."

EDWARD SHILLITO.

Religious Experience: its Nature and Truth. By K. EDWARD, D.Ph. T. & T. Clark. 8s.

These Kerr lectures must have been thoroughly enjoyed by the students of Glasgow United Free Church College, for both the outlook and the approach are fresh and arresting. They are an attempt to validate religion in the religious experience itself. There is much in common with Waterhouse's *Philosophy of Christian Experience* but Dr. Edwards keeps mostly to the religious implications rather than the philosophical. In seeking a definition of religion the writer shows his debt to Schleiermacher, but refuses to limit religion to the feeling element. Religion he defines as "an experience of God and our relationship with Him." It is thus not a body of doctrine, but an immediate experience. In the light of this he analyses Otto's "numinous"—and an exceedingly illuminating analysis it is. There follows a suggestive study of the religious sentiment, and an attempt to relate Otto's analysis of religious experience to it. He believes that Otto's analysis could be better expressed in terms of the sentiment. Psychological as his approach is he nevertheless guards his readers against what he calls the psychological fallacy. Psychology can never do more than describe processes; it can pass no judgment on the object of experience. This is a commonplace but needs ever to be repeated. Religion he believes to be verified in experience; its postulates can be tested by acceptance and use, but, like all postulates, cannot be demonstrated. The final chapter on "The Task of Theology" will be received critically by not a few. Revelation, he says, is an occurrence of experience and not a body of doctrine. Scripture is a record of experience, and this is determinative for theology. The book is stimulating and suggestive and well worth reading.

JOHN G. MCKENZIE.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading.)*

Canon Bate's **Guide to the Epistles of St. Paul* (Longmans, 5s. and 3s. 6d.) is a book which Bible students will find extremely useful. It is not intended for scholars in the strict sense—indeed, they will be disappointed that he does not refer to works like Dr. P. N. Harrison's *The Pastoral Epistles*—but is written for those who are willing to read through the Epistles and use this guide for a help with the Bible before them. It is exactly the kind of book to arouse in the Christian layman an intelligent interest in the Bible, and

Canon Bate is to be complimented on having compressed so much excellent material into so small a space. If a group of young people in every church would take this guide as a basis for their study next winter it would be a good thing for their churches and for themselves.

After working through Canon Bate's book the student cannot do better than pass on to the Rev. F. R. Barry's **A Philosophy from Prison* (S.C.M., 4s. and 2s. 6d.), an entirely admirable study of *Ephesians*, but of a less technical kind than that written by Mr. Barry three years ago. The volume is alive from the first word to the last. The author, though sometimes dragging in modern psychology unnecessarily, has an apt way of expounding the Apostle's meaning and applying it to modern life. We are glad to note the sound Congregational doctrine on p. 125.

The Rev. T. A. Bold's *New Testament Evidence for the Resurrection* (Stockwell, 2s.) is a modest but clear and careful examination of the N.T. records, which leads the writer to a renewed belief in the physical resurrection of Jesus.

The Rev. J. R. Coates's *Men of Destiny* (S.C.M., 3s. 6d.) consists of short, vivid sketches of Bible characters. Mr. Coates calls in the aid of imagination to interpret the Bible, but his imagination is always held in leash. We like the O.T. sketches better than the N.T.

Dr. W. F. Cooley's *The Aim of Jesus Christ* (Allen & Unwin, 7s. 6d.) is called " a critical inquiry for the general reader." This correctly describes the second half of the book, but not the first. The first eight chapters would form a perfect basis for discussion by a class of theological students attempting to understand the Person, teaching and work of Jesus. They are clear and definite, stating a point of view in a way that immediately arouses comment and criticism. The subsequent chapters seem to aim at setting out the modifications to which the religion of Christ has been subjected by organised Christendom, and they are by no means so effective, though there is a pointed little parable in conclusion. There are misprints on pp. 38, 83, and 150.

Dr. Ryder Smith's *The Christian Experience* (Epworth Press, 6s.) shows the same characteristics of sanity and clear thinking that we have noticed in his previous works. His subject, divided into two parts—" A Description of Christian Experience " and " The Implications of Christian Experience "—leads him to consider almost every aspect of theology. " The divinity of Christ is involved in Christian Experience," and therefore the Atonement, the Trinity, etc., must be discussed, while " Fellowship and Eternity " leads to questions of eschatology. The best chapter is that on " Prayer."

Sir J. G. Frazer's *The Worship of Nature* (Macmillan, Vol. I., 25s.) consists of the Gifford Lectures for 1924 and 1925, *plus* additional matter. The natural religion of primitive peoples assumes two forms, the worship of nature and the worship of the dead, and Sir James intended to deal with both these in the lectures. He found, however, that the material for the first more than provided sufficient for the two courses. The present volume treats of the worship of the sky, of the earth, and (in part only) of the sun, leaving the completion of the survey of the worship of the sun and the consideration of the personification and worship of other aspects of nature for another volume. Sir James is indefatigable in the pursuit of truth, and is always ready to revise his judgments in the light of new evidence. He finds the researches of missionaries of great service, and we are glad to see quoted some of our own missionaries, like the Rev. J. H. Holmes. Sir James is gifted with a delightful style, which prevents the multitude of his examples—drawn from primitive peoples, from the civilised nations of antiquity, and from India and China—from ever becoming boring. Occasionally too there are touches of dry

humour—for example, "this here medicine," on p. 267 is a nice one—while once more some of the descriptive passages are worth preserving for their beauty alone. It is a pity that Q has not included at least one extract from *The Golden Bough* in his *Oxford Book of English Prose* noted below.

Clearly written, well printed on good paper, with a wealth of illustrations, Prof. J. Graham Kerr's *Evolution* (Macmillan, 12s. 6d.) is an example of what a book of its kind ought to be. Prof. Kerr, who limits his exposition to the animal world, draws on his experiences and observations in South America for many of his facts, and he gives us a fascinating section on the coloration of animals, mimicry, and the like. One could not imagine a better book on a technical subject for beginners.

Sir Oliver Lodge's **Evolution and Creation* (Hodder, 3s. 6d.) is an excellent and pertinent little book. "Fundamentalists," on the one hand, and "Rationalists," on the other, could read it with advantage, while all Christians would benefit from its perusal. Sir Oliver writes with both reverence and knowledge. He believes that there is no antagonism between creation and evolution, one being a method of the other, and his chapters show that there is no opposition between religion—indeed, one might almost say Christianity—and science. When the book is reprinted a slip on p. 82 should be corrected.

Dean W. R. Matthews's *God and Evolution* (Longmans, 3s.) is by no means so easy to read as Sir Oliver's book. Its three lectures aim at showing that evolution must be conceived as "emergent," and that such evolution leads to transcendent theology. Dr. Matthews is specially concerned with the views of Profs. Lloyd Morgan, S. Alexander, and Julian Huxley, and, of course, Bergson.

Dean Inge's *The Platonic Tradition in English Religious Thought* (Longmans, 4s.) consists of four Hulsean Lectures, and very stimulating and suggestive they are. "The need of the age," says the Dean, "is to restore what Prof. Peabody calls the Church of the Spirit," and his lectures deal with those in our own land who have emphasised the spiritual, rather than the institutional, in religion—and especially the Cambridge Platonists, Wordsworth, and Westcott. There are many pungent comments on English Christendom, some apt little summaries (like that of George Herbert), and the usual tilt at "the superstition of endless progress." From the *obiter dicta* we take these two—"certainly" in the first is very characteristic!

> "Christ Himself, if He had returned to earth in the Middle Ages, would certainly have been burnt alive for denying the dogmas about His own nature."
>
> "The loss of the extraneous support which the Reformers tried to find in the theory of verbal inspiration is driving the reformed Churches back upon their real citadel in religious experience."

**Essays in Religion* (Methuen, 6s.) is only a little book, but it is worth more than it costs. When Clutton-Brock began to write on religion it was soon evident that his acute mind and fine spirit would carry religious thinking on to new planes. All too soon his work ceased, to the regret of those who had come to read with delight and profit his books and his essays in the *Times Literary Supplement*. Canon Streeter has written an Introduction to this volume. The essay on "The Logic of God" is one of the most subtle and penetrating pieces of thinking that has come under our notice recently, while "Pooled Self-Esteem" shows how Clutton-Brock was accustomed to find in the mental attitudes of men the causes—and the remedies—of social disorders.

The Student Movement has done good service in having Prof. Nicholas Arseniew's *Mysticism and the Eastern Church* (5s.) translated from the German,

for ignorance about the Eastern Church is as deep as it is widespread. Miss Evelyn Underhill writes an Introduction, and Prof. Heiler a Preface. Prof. Arseniew, who is now lecturing at Königsberg, divides his subject into two parts—"The Spirit of the Eastern Church" and "Transfiguration of the World and of Life in Mysticism." He emphasises that jubilation in the Easter message which is an outstanding feature of the Eastern Church, telling a striking story of how Lunatscharsky, the Bolshevist Commissioner for Popular Education, after lecturing on the "obsolete faith," invited discussion, the invitation being accepted by a young priest, who simply said, "Brothers and sisters, Christ is risen," to get the reply from all, "Verily, He is risen." The Churches of the West have much to learn from the confidence and the rapture of Russian Christians.

In Jacob Behmen's School (Dent, 3s. 6d.) is, we think, both in form and content, Mr. Harold Shepheard's best book. In it the musings of an acute and sensitive mind are happily wedded to clear and pellucid sentences, and we see how, while learning in Behmen's school, the scholar comes to see life and man in the Light that streams from God's Love in Christ. We hope that many to whom mysticism normally makes no appeal will try this book; they will find it carries them on to its last word.

In *The Secret of Progress* (Mowbray, 4s. 6d.) the Rev. T. J. Hardy outlines "rule and method in the spiritual life," his chapters dealing with such subjects as "Prayer," "Spiritual Reading," "Self-Discipline," "Self-Scrutiny," "The Habit of Joy," and "The Ministry of Intercession." Miss [?] Herston Travers' *Ourselves and Others* (Sharp, 1s.) is also concerned with a way of life. She writes especially for young Methodists, who would benefit did they follow her sensible counsels.

Archdeacon Lilley calls his four lectures *Worship: Its Necessity, Nature and Expression* (S.C.M., 2s.) a "kind of pendant" to his *Prayer in Christian Theology*, which we commended in these pages when it appeared a year ago. They form a solid contribution to a subject of perennial importance.

It is scarcely possible to pick up a religious magazine from any part of the world without seeing in it something from the pen of the Rev. A. D. Belden. There is much to be said for the facility, the ingenuity, and the industry which can turn the spoken into the written word, but the gift has obvious dangers, of which Mr. Belden would be well to beware. His book on *The Religious Difficulties of Youth* (Low, 3s. 6d.) has the defects of its qualities: the chapters, no doubt effective enough as spoken addresses when reinforced by the speaker's personality, at times seem thin and occasionally trite on the printed page. If Mr. Belden would keep silent a year or two and muse while the fire burns, he might give us a really great book.

The Rev. F. W. Boreham must have a difficulty in finding titles, for *A Faggot of Torches* (Sharp, 6s.) is his eighteenth volume of studies, and the fourth he has written on texts that have influenced some of the world's greatest men. Augustine, John Hampden, George Fox, Richard Baxter, Samuel Johnson, Keble and Gladstone are among those treated in this volume, some of the chapters in which show that the seam is wearing out.

The translator of Mgr. Batiffol's *Catholicism and Papacy* (Sands, 3s. 6d.) betrays in an ingenuous Preface what Acton and a disillusioned Newman soon discovered. He says:

> "A Catholic rests his faith not on his reading of history, but upon the teaching of what he believes to be the One Catholic Church of Christ; if then his reading of history should clash with the teaching of the Church he will know that his reading of the facts has in some way been deficient and erroneous. . . . A Catholic historian will

conduct his investigations independently of any save historical considerations, though it may in the end be necessary for him to revise them in the light of his faith, and frankly to admit that here or there he has been mistaken. Happily no such necessity presses upon Mgr. Batiffol. Though Mgr. Batiffol is absolutely impartial in his methods, Catholics will be glad to know that the conclusions at which he arrives from his study of ecclesiastical history are always in perfect harmony with the teaching of the Catholic Church."

This will be enough for most people, though others may desire to know what Mgr. Batiffol has to say in reply to Dr. Gore.

Bishop Carey of Bloemfontein always writes with such fervour that we rejoiced to see his name on a book with the title *The Joy of Salvation* (Mowbray 3s. 6d.). Had we noticed the sub-title—" And how to attain it through the Church "—we might have guessed it would be a piece of special pleading marked by sloppy thinking and no little arrogance and prejudice. Dr. Carey has no consistent idea of the Church. At times he conceives it as truly Catholic; it others he writes such passages as : " Thousands . . . who call themselves Church people have not recovered it (the idea of the Church) yet. Among Presbyterians, Lutherans, Dutch Reformed members, you often find an idea of the Church stronger and better than is found among Church people." Generally the idea is that the Church is God-given and Christ-founded, with four conspicuous marks : (*a*) The Apostolic Ministry of the Church, (*b*) The Bible, (*c*) The Creeds, (*d*) The Sacraments. We learn that the Church of Christ is " never Protestant except accidentally . . . and is always episcopal " and that the L.M.S. and Wesleyans have reached, with a " loving and missionary spirit," parts where " the Church " has been too hindermanned to penetrate, but that " it would have been far better if they could have been within the Church." Then we have this astounding paragraph :

> " I would similarly acknowledge the blessing of God on the work of bodies outside the Catholic organisation of the Church, if they in return would accept *ex animo* the truth and historicity of the Church's threefold ministry and of the sacramental principle."

If they in return !

Thus it comes about that a book which might have made all Christians thrill with the joy of being saved souls has its chief merit in suggesting that the Church of England can learn lessons from its Colonial branches in the way of democratisation.

While Mr. Bertrand Russell's *On Education* (Allen & Unwin, 6s.) often appears arbitrary and sometimes arrogant, it is a valuable book that all parents and educationalists ought to read. Mr. Russell is concerned especially with education in early childhood ; he believes that the building up of character, if rightly conducted, ought to be nearly completed by the age of six. The ideal character is marked by vitality, courage, sensitiveness, and intelligence. Without sharing Mr. Russell's views where he touches religion it is nevertheless possible to admire the clarity and suggestiveness of his volume.

There are many good stories, new and old, in Dr. C. W. Kimmins's *The Child's Attitude to Life* (Methuen, 5s.), a study of children's stories. Dr. Kimmins gives examples of such stories from two years upwards, showing the development with the years and the difference between boys and girls. The most useful chapters contain accounts of the War and the air raids by London children.

The Rev. P. T. Thomson's *Christian Education in the Church* (S.C.M., 1s. is the result of a survey made for the Baptist Union. Mr. Thomson believe in " the essential religiousness of the child," and he desires the Church t undertake the religious education of the young with such thoroughness tha it will itself be responsible for the admission of every single child to it schools. The number of children is not the important thing; the nature o the training they are receiving is.

In *Confirmation Instructions* (Hodder, 2s. 6d.) the Rev. C. Paterson Smyth seeks to help young people preparing for Confirmation. In his experience i Canada he has found it impossible to get into personal touch with those abou to be confirmed, and the book is offered as a useful present for such. I fulfils its purpose admirably.

Honours students of history, if no others, will hail with delight Dr. R. H Murray's *The History of Political Science* (Heffer, 12s. 6d.). Previously they have had no volume which summarised political philosophy " from Plat to the Present," but have had to make summaries of different theories fo themselves with the aid of massive works like Principal Barker's *Politica Theory of Plato and Aristotle* and Vaughan's *Rousseau*. Others besides thos working for degrees will, however, find Dr. Murray's book valuable—and readable too. Few books recently published will be more useful.

Mr. B. C. Waller's **Paths to World Peace* (Allen & Unwin, 5s.) is one o the ablest and sanest books on the international situation we have met. I it an expansion of the " Plan " that won the Filene first prize for project for the restoration of European peace and prosperity. Mr. Waller is a Christian, an Irishman, and a believer in the League of Nations ; but he i no blind enthusiast. He recognises defects in the League, supports Locarn rather than the Protocol, and urges practical co-operation rather than panacea and theories. " One piece of international co-operation successfully carrie through may be a better contribution to the building of the world society than any elaborate plan of world government." The supporters of the League can perhaps do their best service by ensuring that their Governments ratify League agreements. To facilitate the work of the League, and to make i world-wide, Mr. Waller outlines an attractive scheme of reorganisation o the League in Regional Groups. The book is a real contribution to the solution of the world problem.

Mr. Waller's book looks forward. In the main M. Fabre-Luce's *The Limitations of the Victory* (Allen & Unwin, 12s. 6d.) looks back. It is a big book by a well-informed and outspoken Frenchman, and it is well translated With abundant references to authorities and the lavish use of italics, it surveys European politics and diplomacy during the last two generations being especially critical of French policy since 1918. The book is, though unconsciously, a terrific indictment of the old diplomacy. M. Fabre-Luce concludes : " There is no doubt that nothing but the accepted version of the origins of the war stands between us and an irresistible pacifist movement."

Son of a father who was a protagonist in the cause of peace Prof. P. J Noel Baker, as Secretary to Lord Cecil and in other capacities, has had specia opportunities for studying the problem of **Disarmament* (Hogarth Press 12s. 6d.). His book is a masterly statement of the case, detailed ye enthusiastic, facing all the problems and yet optimistic. In two generations these great armaments have been placed on the backs of the peoples ; can we not remove them in our generation ? Prof. Baker thinks we can if Britain will give the lead, making proposals to the League of Nations which show her willingness to accept large naval reductions. This thorough and valuable investigation should be read by every minister and every social reformer.

Mrs. Innes has followed up her *Story of the League of Nations* with *How the League of Nations Works* (Hogarth Press, 1s. 6d.), both of them written for young people and well suited for them. Another useful booklet from the same Press (2s.) is Mr. W. Arnold-Foster's *The Victory of Reason*, which gives a full and accurate account of arbitration proposals, and summarises the attitude of the Assemblies of the League in regard thereto.

Dr. A. W. Harrison's *Christianity and Universal Peace* (Sharp, 2s. 6d.) is topical and interesting, though it covers no new ground, and its conclusions are as unsatisfying as those of previous books on the subject. The teachings of the N.T., the Early Church, the Sects, Lowell, and Tolstoy are all examined.

In London's Shadows (Heath Cranton, 6s.) is the account of a holiday spent by the Rev. F. L. Jennings in the East End of London. It will afford to many a glimpse of the life of the East End that they have not had previously, and it offers suggestions for reform in some of our social administration. It contains a good deal of padding, however—platitudes, trite observations, and sometimes rather cheap comment. We tried in vain to fix the date of the holiday from internal evidence; references to the dole and the Communists suggest a recent date, and another passage suggests 1925, but a list of colloquialisms in use includes one for a sovereign, and the East End has not seen many sovereigns since 1914.

It is well to have in one volume the account of the Relief Work of the Society of Friends in Europe during and since the War. Miss A. Ruth Fry's *A Quaker Adventure* (Nisbet, 10s. 6d.) is introduced by Lord Cecil, and has an epilogue by Dr. Rufus Jones; it surveys the various departments of activity in many lands, and prints a list of all whose who took part in it. Terrible pictures of famine (a horse's hoof being stewed to feed five adults and three children), suffering and disease are given, and curious glimpses into the official mind. "Propaganda" being forbidden, the Permit Office in London was asked whether reading the New Testament to an old woman in hospital was allowed; the reply received, "after careful thought," was that "some of that book might be dangerous."

To the practised hand of the Rev. Edward Shillito was given the task of writing an impression of "Copec." So successful was he that he was entrusted with the more difficult duty of writing about the Stockholm Conference. Those who were unable to attend the Conference will find *Life and Work* (Longmans, 4s. and 2s. 6d.) a mine of information.

Dr. Marie Stopes has written two sensible and serviceable books which should be read by all teachers and others responsible for the training of the young. They are *The Human Body and Its Functions* and *Sex and the Young* (Gill Pub. Co.. 6s. 6d. each).

Dr. Mary Scharlieb draws on her long experience and wide knowledge in *Maternity and Infancy* (Williams & Norgate, 6s.) in order to assist expectant and nursing mothers. The result is a book that educated women, and especially young married women, will find invaluable.

Parents desiring to know how to acquaint their children with the facts of birth will welcome Mrs. Gordon's *Where did I come From, Mother?* (Mills & Boon, 1s.), which is written specially for children and introduced by Miss Maude Royden.

Eugenics and Politics (Constable, 8s. 6d.) consists of seven essays by Dr. F. C. S. Schiller, written at different times in the present century. Dr. Schiller has a pretty wit, which, joined to a clear and vigorous style, makes all his writings attractive. As usual, he takes a profoundly pessimistic view of the human race and its problems, though one would expect a scholar to be a little more cautious in his judgments, his generalisations, and his

predictions. Whether he is discussing history or politics or biology, Dr. Schiller is very dogmatic—so much so that he harms his own cause. The dialogue in " Plato and Eugenics " is extremely well done. Dr. Schiller's *Cassandra* (Kegan Paul, 2s. 6d.) is not well named, for many readers will accept his prophecies about the future of the British Empire, gloomy as they are.

It would be refreshing to hear Dr. Schiller's views on Mr. H. N. Brailsford's proposal—in *Socialism for To-day* (I.L.P., 2s. 6d.), a book as clear and vigorous as his own—that the State should pay 7s. 6d. a week to each child ! Mr. Brailsford's book has the dual merit of making one feel uncomfortable and of suggesting a definite scheme for the reconstruction of society. Its author is by no means an extremist, and at the moment his opinions have peculiar point. A general strike, while it may be a formidable means of defence, and while it saved the German Republic in 1920, " may be useless for any positive or aggressive purpose. It has never in fact availed to gain any new right." Mr. Brailsford has strong things to say about a Party which stamps out freedom of speech and printing. Not the least suggestive of the author's proposals is that for a League of Nations College at Cairo for the education of African administrators of all nations.

Dr. C. P. Blacker's *Birth Control and the State* (Kegan Paul, 2s. 6d.) is a restrained and well-argued plea that the medical profession should bring pressure to bear on the Ministry of Health to give its sanction to instruction in methods of contraception.

Mr. G. Talbot Griffith's *Population Problems of the Age of Malthus* (Cambridge Univ. Press, 12s. 6d.) is an excellent piece of historical research, well arranged and making real additions to knowledge, with all needful references to authorities and a full bibliography. After stating the views of Malthus and endeavouring to recover the population statistics of the period, Mr. Griffith examines the factors affecting birth, marriage, and death rates in informing chapters. Social reformers must not miss this book, and temperance workers will find ammunition in the chapter on the effect of alcohol on the death-rate. Altogether this is a work on which the author and his University are to be congratulated.

If temperance enthusiasts miss Mr. Griffith's chapter they cannot afford to be without the Rev. Will Reason's *Handbook to the Drink Problem* (S.C.M., 1s. 6d.). Mr. Reason here answers all kinds of questions relating to the problem, explains proposals for Local Option, Prohibition, and Disinterested Management, and also those on which all Temperance Reformers, united in the Temperance Council of the Churches, are agreeed. Lord Astor contributes a lively Preface, in which he emphasises the power of " the Trade " through its wealth, its advertisements, etc.

Turning now to books on literature and history we must deal first with Sir Arthur Quiller-Couch's **Oxford Book of English Prose* (Clarendon Press, 10s. and 8s. 6d.), which, we imagine, will grow in favour with time. One's first impression is that an anthology of prose can serve no useful purpose—that it can neither give moments of delight as can an anthology of poetry, nor extend knowledge by offering any sufficient acquaintance with the great writers. A careful examination of Q.'s selection, however, results in a revision of this opinion. Any person desiring to discover the nature of the contribution to English literature made by the writers appearing in this volume will find satisfaction as well as pleasure in its more-than-a-thousand pages. The Editor, who writes a characteristic Preface, has made a truly admirable selection ; he only would have thought of using several judgments from the Courts, or of including one or two unfamiliar names. Reading through the

olume, we were once more struck by the pre-eminence of the English of the uthorised Version, the choice of passages from which shows Q at his best. he Clarendon Press by this volume has placed students and lovers of letters nder yet another obligation.

The fact that we pronounce Mr. Harold Nicolson's *Swinburne* in the English Men of Letters" series (Macmillan, 5s.), an expert piece of literary riticism is a considerable triumph for the author, for at times the work has roduced in us intense irritation. Mr. Nicolson has a real gift for description nd for finding the appropriate epithet; it is when his search for the right word ecomes so very patent and his yell of triumph in its discovery so resounding hat he is apt to annoy. "A bitter breath of the macabre . . . a hilling throb of awe" on the one page wins assent, but "an indefinitely langent cadence" on the next really does not make us say, "How clever Mr. icolson is!". Swinburne's life is an interesting study. and Mr. Nicolson's stimate of his character and work makes use of modern psychology in a elpful way. A useful chronological table is added. It is a pity *Alwyn* or *Aylwin* has escaped on p. 162.

In the same series we have Mr. John Freeman's *Herman Melville*, which is ot so successful, though it has to be admitted that the subject was no easy ne. Comparatively little is known of Melville's life—and Mr. Freeman eems to have done no first-hand research—and no previous book about him as appeared in England. The author of *Moby-Dick* presents another ascinating study to the psychologists, and we cannot but think that some ritics would have made more of the data than has Mr. Freeman. And we re inclined to ask Mr. Freeman—in the words of the old song—"Did you er, ever, ever, ever, ever, Did you ever, ever, ever see a whale?"

Studies of the English Poets (Longmans, 10s. 6d.) contains ten lectures nformed by the mature wisdom and illuminated by the sound judgment hat we expect from Prof. J. W. Mackail. The poets treated are Shakespeare, anshawe, Pope, Thomson, Young, Collins, Morris, Swinburne and Tennyson, ith a paper on "The Composition of Keat's *Endymion*." While scholarly estraint marks the lectures, Prof. Mackail is by no means afraid of his nvictions, as, *e.g.*, in regard to Mrs. Browning, "whose poetry was for the ost part impassioned pamphleteering, and has not lasted."

Prof. M. W. Wallace, of Toronto, has edited a useful selection of *Milton's rose* in the "World's Classics" series (Milford, 3s. 6d. and 2s.). Much of ilton's prose writing was controversial and *ad hoc*, but even from its most rid pages some gleanings can be secured.

The historical play is having a great vogue in our time—Shakespeare, romwell, Lincoln have all been seen on the stage, and now it is Burns's turn. r. H. Fletcher Lee's *Robert Burns* (Sands, 3s. 6d.) is based almost entirely n the facts of the poet's life, and it is alive and readable. How the play ould succeed would depend entirely on the actor who took the title *rôle*, r it is a "one-man show."

In Vol. II., p. 524 we gave a warm welcome to the first volume of *The iary of a Country Parson, the Rev. James Woodforde*. The second volume Oxford Univ. Press, 12s. 6d.) contains the diary from 1782 to 1787, the ditor, Mr. John Beresford, wisely keeping his notes to the minimum. We ave the same pleasant and homely accounts of the life of the country clergy- an, with the menus, the gains and losses at cards, and the illnesses (and medies) of the diarist, his niece, and his servants. Heavy eating is the ule, and the reverend gentleman's love of the table betrays itself in church a funeral:

> " When I returned to the Chancel, thought I saw a most elegant dinner served up, particularly fish—whether I waked then or not I cannot tell, but could recollect nothing more of my dream besides."

One or two entries may be quoted :

> " Mr. Jeanes's Servant Lad seems fonder of Kitchen Fire than any Work."
>
> " Mrs. Davy behaved as free as if nothing has been said respecting her Character by Mr. Smith. She is grown much fatter than she was I never knew a Woman of much greater Effrontery."
>
> " I bottled of this morning a Tub of Moonshine."

Mr. J. O. Dobson's *The Little Poor Man of Assissi* (S.C.M., 3s. 6d. and 2s. 6d.) adds yet another to the studies of the life of St. Francis. The story cannot be too often told, and the value of Mr. Dobson's book is that it helps to free St. Francis from the accretions which centuries of superstition and piety have guarded and cherished instead of removing.

If Mr. Jan Herben's *John Huss and His Followers* (Bles, 7s. 6d.) was written in English by one not well acquainted with the language there is some excuse for its style ; if it is a translation it is a shockingly bad one. In these days when Bohemia has come to its own there is room for a book that will outline the achievements of Huss, Ziżka, Chelčický, Komensky (Comenius), Masaryk, and other great leaders of Czech history, but this book, with all its enthusiasm for its subject and for the nation, fails to meet the need.

We have to confess ourselves disappointed with Dr. Eayrs's *Wesley : Christian Philosopher and Church Founder* (Sharp, 7s. 6d.). Dr. Eayrs has spent so long in the study of Methodist history that we looked for a distinct addition to knowledge, but the volume before us is disconnected and contains much that pertains only remotely to the subject : " Typal Instances of Christian Experience " such as Gladstone, Westcott, Booth, George Cadbury and Alexander Whyte, do not seem to have much connexion with Wesley's emphasis on Christian experience. The best part of the book deals with Wesley as " Church Founder," and the whole is made pleasing by the author's enthusiasm for Wesley and Wesley's Gospel. But it is rather strange to find the title of " the first Church historian " given to one who began his history " Forasmuch as many have taken in hand to draw up a narrative . . ."

Miss Saunders's *Mary Dobson : Musician, Writer, Missionary* (Black, 6s.) is an account of the life and work of Austin Dobson's versatile daughter. Mary Dobson inherited her father's gifts and her mother's Puritan outlook and her life is an interesting psychological study as well as an inspiration. Miss Saunders, who was for some time her colleague in Bombay, is able to speak with intimate knowledge of Miss Dobson's work, and Dr. Rendel Harris, her cousin, with whom she went to Syria shortly before her death, writes a typical and charming little Foreword

Mr. E. H. Hayes's *Mackay the Roadmaker* (Teachers & Taught, 1s. 6d. and 1s.) is the latest addition to the " Pioneer " series. It tells the thrilling story of the Uganda engineer-missionary with knowledge and with zest.

Mr. William Plomer's *Turbott Wolfe* (Hogarth Press, 7s. 6d.) is a clever but an unpleasant, and indeed a dastardly, book—clever because it discusses the race problem, especially miscegenation, in a novel way, dastardly because it brings charges against classes, and especially against missionaries, without offering evidence. He makes one of his characters say :

> " You must remember that there are different kinds of missionaries. In this country they nearly all drink, and they nearly all keep black

women. . .. There are, of course, a few conscientious fools; but they are very rare. There are don't-care-a-damns, who just muddle along. There are plenty of get-rich-quicklies; they're very wise. And there are what I call intellectual researchers—the rarest kind of missionary; they are people who won't generally believe a theory till they've proved it; people who really want to do good by the natives, but only when they're sure they're working on the right lines."

If this book circulated only among those who know missionaries and their ork it could do no harm, but others may think its accusations based on fact.

We are glad to welcome Mr. C. E. Montague to the ranks of the novelists, ough we have so few papers of the type of the *Manchester Guardian* that we gret it has lost one of the most distinguished members of its staff. *Rough ustice* (Chatto & Windus, 7s. 6d.) may also be described as a novel to illustrate *isenchantment*. It consists of three brilliant parts, not quite satisfactorily mbined into a unity—the life of childhood, of youth at school and Uni- ersity, and at the War. Nothing better of its kind than the description of ie early years of Molly and Bron has been written, while the chapters ealing with life at Oxford and in the Army are as sobering as they are able.

Take one-half of *The House with the Green Shutters*, a quarter of *Lady udley's Secret*, and a dash of *Sinister Street*; fill up with psycho-analysis, nd you get something like Mr. [?] Marius Lyle's *The Education of a Young Ian* (Hogarth Press, 7s. 6d.), a clever novel which analyses and dissects an bnormal family.

Father Ronald A. Knox will always be an undergraduate, even if he should ecome a Cardinal Archbishop. Nobody but "Ronnie Knox" could have nceived *Other Eyes than Ours* (Methuen, 7s. 6d.), an ingenious and delightful atire on spiritualism. Readers who spend an evening with the story will be warded by many a chuckle.

Another attack on spiritualism from the same Church—more serious but ot more effective—is Father Garesché's *Communion with the Spirit World* Sands, 4s.) which aims at presenting the Roman Catholic view of ie after life in positive fashion. Heaven, purgatory, prayers for the dead, ints and angels, the Eucharist—are all considered.

EDITOR.

The Rev. J. H. Holmes, a former missionary of the L.M.S., is already ell-known to anthropologists and students of folk-lore for his writings on apua. Those who read books on anthropology are few, but everybody eads novels. We are glad that, in his retirement, Mr. Holmes has so appily used the medium of the novel to reveal to us in England the soul of ie people among whom he worked. *Way Back in Papua* (Allen & Unwin, 0s. 6d.), does not go with the speed of some novels written by our pro- ssional thrillers. But there is this difference. Whereas many novels are rgotten as soon as they are read, those who read this story are not likely o forget its chief characters—Eni, the aged defender of the old order, moro, the village pastor, and Betisana, his wise and womanly wife, Ani, the alf-caste girl whose adventures provide the chief incidents of the book, and onala, the Englishman who turns out in the end to be her father. We wish is book a very wide circulation. It is as illuminating as it is interesting.

Dr. Reischauer's *The Task in Japan* (New York: Revell. $1.50) is an dmirable survey of the progress of Christianity in Japan and of the roblems which to-day confront the Japanese Churches. The book is mply written but with the simplicity of a scholar who has already shown his standard work, *Studies in Japanese Buddhism*, his competency to peak on the religions of Japan. Of these religions and of the "New

Naturalism" of to-day he gives a lucid summary. Much of what he writes on the problems of missionary work in Japan is applicable also to China and to India. In these lands, too, the success of missions is affected by the general relation of Christian to Eastern nations, and the time has come when missionaries must cease to be "fathers" in order to become "brothers." On the progress of Christianity in Japan depends far more than the conversion of that strong and energetic people. Our own Society has no work there, and there is thus a danger that even those interested in missions should leave Japan out of their reckoning. This book gives just the information that the general reader needs, and we would recommend it cordially to all who desire to learn of the present situation of Christianity in that vitally-important land. SYDNEY CAVE.

NEW EDITIONS AND REPRINTS.

A. F. POLLARD: *The Evolution of Parliament.* 2nd edn., revised, with new appendices. (Longmans, 16s.).

GEORGE CARTER: *Old Testament History.* 2nd impression. (Clarendon Press, 2s. 6d.).

ALEX. IRVINE: *The Life of Christ.* (Collins, 3s. 6d.).

JOHN DARLINGTON: *Effective Speaking and Writing.* 2nd ed. (Allenson, 3s. 6d.)

THEODORA W. WILSON: *Jack o' Peterloo.* (Labour Pub. Co., 2s. 6d.).

Also received:

[Ed. by J. HASTINGS]. *The Speaker's Bible. The Epistle of James.* With Index to Vols. I.-IX. (Speaker's Bible Office, 9s. 6d.).

W. L. CORNISH: *Christ and the Present Age.* (Sharp, 2s. 6d.).

[Ed. by SIR JAS. MARCHANT.] *Vision and Strength. The Times* Sat. articles, 3rd series. (Allenson, 5s.).

W. AARON: *Topics for the Times.* (Skeffington, 3s.).

J. H. BURN: *Pulpit Preparation. Vol. II. Sundays after Trinity and Holy Days.* (Skeffington, 6s.).

SIR W. H. HADOW: *Church Music.* (Longmans, 2s. 6d.).

H. PICKERING: 1,000 *Subjects for Speakers and Students.* (Pickering, 2s.).

VISCOUNT HALIFAX: *Catholic Re-Union.* (Mowbray, 1s. 6d.).

A Bird's-Eye View of Latin America. (World Dominion Press, 6d.).

ANNIE BESANT: *The Theosophical Society and the Occult Hierarchy.* (Theos. Pub. Co., 2s. 6d.).

S. T. FRANCIS: *The Deep, Deep Love of Jesus.* (Pickering, 3s. 6d.).

K. STORRIE: *Soonderbai Powar.* (Pickering, 3s.).

J. J. ELLIS: *F. S. Arnot.* (Pickering, 1s.).

A Religious Anthology. (Ernest Benn's "Augustan Books of Mod. Poetry," 6d.) Well worth seeing.

[Ed. by JOHN HAWKE.]: *Poems and Songs.* (Selwyn & Blount, 6s.). Profits to ministerial superannuation.

Francis Herbert Bradley, 1846-1924. (Milford, 1s.).

JOHN WILLS: *The Iron Pot.* (Heath Cranton, 7s. 6d.). A novel by a Congregational minister.

Carnegie United Kingdom Trust. 12th Report.

PERIODICAL PUBLICATIONS.

The Holborn (April). The Rev. E. W. Smith writes on Dr. Peake's *Sir William Hartley* and Miss Nott on Mr. Chesterton's *St. Francis.* Two important articles are Dr. Warnshuis's "The Issues in China and the Promise of the Washington Conference" and the Rev. R. W. Callin's "Methodism and Christianity." Dr. Eayrs studies "Developments in Christian Doctrine and Church Polity as shown in Schemes of Union," and Mr. C. E. Howell has an estimate of Coleridge.

The Hibbert (April). Miss Petre discusses " An Deus sit ? " and Mr. Edmond Holmes defends " the higher pantheism." Mr. John MacMurray of Balliol asks whether Christianity is " pagan or scientific," and suggests it can live only by becoming scientific, *i.e.*, frankly experimental and open-eyed. Dr. Needham writes on science and religion, Dr. Geo. Jackson on " What do we mean by the Holy Spirit ? " and there is an important contribution on religious conditions in Russia. The Rev. J. M. C. Crum attempts yet another reconstruction of "Q"; Dr. Vincent Taylor points out that Loisy has not been so neglected as Dr. Jacks supposes ; and there are other articles of value.

The Pilgrim (April). Father Tribe writes on " The Social and Political Consciousness of Judaism," Prof. J. Morgan Jones on " The Social Element in the Personality, Work and Message of Jesus Christ," and Mr. Lindsay Dewar on " Psychology and Christology." Mr. John Lee has another refreshing article, while the Editor writes, without apron and gaiters, on " The Resources of Literature," even quoting two limericks The other contributors are Principal Grensted and Mr. Marcus Donovan.

The London Quarterly (April). Mr. St. Nihal Singh writes on Lord Irwin's task in India, Dr. Frank Ballard on " Modernism as a Refuge and Dynamic," and the Rev. J. Grange Radford on " The Idea of Law in St. Paul." Mr. E. E. Kellett, with a subject like " Thomas Fuller," is even more interesting than usual. The Editor reviews Ambassador Page's letters, and a Congregational contributor, the Rev. H. H. Oakley, has a chatty article on " Richard Rolle of Hampole."

The Baptist Quarterly (April). The main articles are the Rev. F. T. Bloice-Smith's " Life after Death ; and Immortality," the Rev. A. S. Langley's " Richard Baxter," and the Rev. P. W. Evans's " The Ideal Training for the Ministry."

The Modern Churchman (Mar.-June). These issues include Bishop Barnes's Galton Lecture and a sermon by the Bishop of Durham. The Rev. Arthur Watson writes an informing article on " The Reformed French Church," the Rev. C. C. Shebbeare examines Dr. Broad's views on the Trinity, and the Rev. J. S. Bezzant discusses " Anglo-Catholics and ' The Church '." From the pen of Prof. Julian S. Huxley we have " A Biologist's Opinion of Birth Control."

The Church Quarterly Review (April). The Bishop of Winchester discusses reunion, and the Rev. A. H. Kelk " The Psalms in Public Worship." Miss Hilda Johnstone writes on Fulbert, the eleventh century Bishop of Chartres, and Miss Sandbach-Marshall on Schleiermacher, and there are other important articles and reviews.

The Friends' Quarterly Examiner (Fourth Month). Two ex-Congregationalists, Mr. Richard Westrope and Mr. A. S. Le Mare, estimate the possibilities of an advance movement in Quakerism. Other interesting contributions are Mr. Hugh Richardson's " Science in Life and in Education," and Mr. J. Henry Wallis's reminiscences—" Sixty Years Ago."

The Expository Times (Mar.-May). Congregationalists had a large place in the March issue, Dr. Cave writing on " Recent Thought on the Doctrine of the Person of Christ," and Dr. Selbie on " The Parable of the Marriage Feast." Other parables dealt with are " The Pounds " (Canon J. G. Simpson), and " The Money-lender and his Debtors " (Dr. W. M. Macgregor). Dr. Rendel Harris writes on " Jesus Christ and the Four Penitents," and Prof. C. C. J. Webb on " Recent Thoughts on the Doctrine of God."

The International Review of Missions (April). A valuable number, containing many short articles. The Rev. W. Paton opens with a pertinent contribution " Concerning Evangelism in India " ; Sir Wm. Collins presents a review of the Geneva Opium Conferences, and the Rev. E. Shillito writes on " Craftsmanship in the Mission Field." Dr. Carl Mirbt's subject is " Missions and Law," Dr. J. E. Merrill's " Spiritual Elements in Moslem Literature," Dr. Adolf Kolmoden's " Missionary Work as an Influence in Congregational Life," Dr. Lukyn Williams's " Spiritual Elements in the Hebrew Prayer Book."

World Dominion (Mar.). This magazine gives accounts of missionary work in most parts of the world, pursues its advocacy of an indigenous Church, and prints an article by the Rev. Roland Allen on " The Maintenance of the Ministry in the Early Ages of the Church."

The British Journal of Inebriety (April). Dr. Hogg's paper on "Legislative Measures for the Control of Alcohol and Drug Addicts" is informing, and Dr. Feiling's address on "On Tests for Drunkenness" is very serviceable.

The Review of the Churches (April). Four valuable contributions on "Religious Revival: The Necessity and the Means," are offered by Dr. Gillie, the Rev. Thomas Phillips, Canon Guy Rogers, and the Rev. Francis Underhill. The Editor writes two articles, and Mr. Arnold Lunn exposes Mr. Chesterton's "Myth of 'Merrie England.'" Other writers are Canon J. A. Douglas, Dr. J. Wright Buckham, and Mr. Basil Mathews. Dr. Yeaxlee will be gratified by the 4 pp. review of his book, though he will no doubt wish his name had been correctly spelled.

The Harvard Theological Review (April). A valuable number in which the main articles are Dr. Maurice Goguel's "Recent French Discussion on the Historical Existence of Jesus Christ," Prof. E. F. Scott's "The New Criticism of the Gospels," and Canon Streeter's "The Washington Manuscript of the Gospels."

The Princeton Theological Review (April). The Editor continues his examination of "higher critical" views, this quarter dealing with "The Crossing of the Red Sea." The Rev. John Macleod writes on "The Reformed Faith in Scotland," Mr. G. Johnson on "The Revival of Scholastic Philosophy" and Dr. Eells has another Bucer article.

The Yale Review (April). By far the most striking article is Mr. Julian Huxley's "The Tissue-Culture King," which surpasses Jules Verne and H. G. Wells in its flight of scientific fancy. Students of literature will read with interest Mr. E. M. Forster's "The Novels of Virginia Woolf," and Prof. Lowes's "Two Readings of Earth," an able study of Hardy and Meredith. Among other subjects treated are "Education for Adults," "Law, Liberty, and Progress," "Europe and the Renaissance of Islam," and "Art as an Approach to Asia."

The Review and Expositor (April, Baptist, Louisville, Kentucky). This issue contains sermons or expositions by Dr. J. B. Weatherspoon, Dr. J. E. Welsh, and the Rev. F. C. Spurr. Dr. Dargan discusses "The Problem of Doctrinal Unity among Baptists," the Rev. W. H. Wrighton "The Church and the Child in its Religious Experience." In an article entitled "The Watering of Luke" Dr. P. W. Crannell examines A. B. Bruce's view of the Gospel.

The Anglican Theological Review (April, Gambier, Ohio). Mr. G. L. Richardson writes on "The Ministry of Woman" (without including non-episcopal Churches in his purview), Mr. John Watson on "Wesley's *Stoicism and Its Influence*," Mr. D. F. Davies on "Paul and Thecla," and Mr. G. L. Pennock on "The Nicene Theology and the Social Gospel."

CORRESPONDENCE.

[To the Editor, "The Congregational Quarterly."]

Dear Sir,—For your January issue I reviewed a book entitled *Impressions of Jesus*. I have had a letter from the author, stating that I have done him an injustice. He was not stating his own views under guise of fiction, but was trying to imagine the course of development of faith in the supposed writer of the book. I regret that I was misled, as I am sure other readers might be misled. My misunderstanding shows the danger of attempts to deal with the person of our Lord in such a form of literature.

Yours truly,

Alfred E. Garvie.

[To the Editor, "The Congregational Quarterly."]

Dear Sir,—I regret to say that I gave the wrong title to Prof. N. Micklem's *Prophecy and Eschatology* in my review. The book is in the "Selly Oak Colleges" series, and not in the "Christian Revolution" series which Prof. Micklem edits.

Faithfully yours,

E. J. Price.